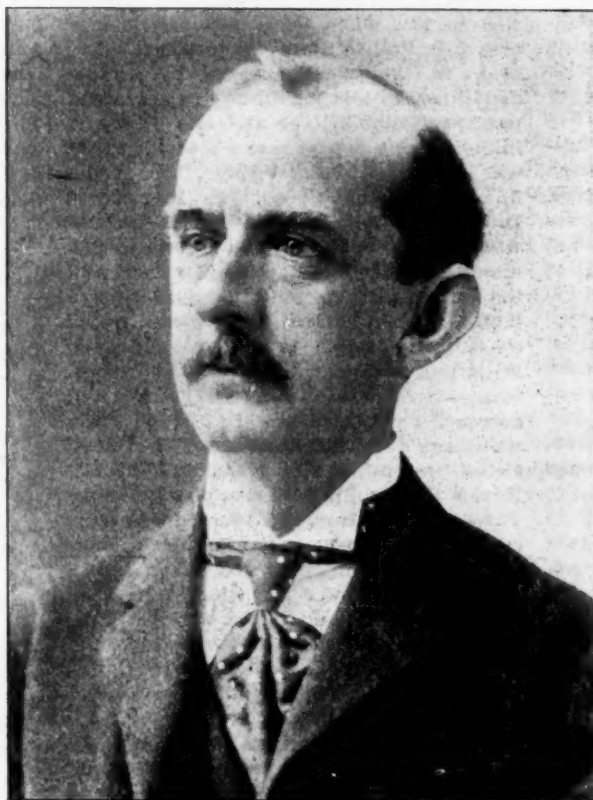


# Zion's Herald

WEDNESDAY, JULY 18, 1906



HON. WINTHROP MURRAY CRANE  
U. S. Senator from Massachusetts

## The Field Secretary's Corner

SUNDAY, June 24, I spent in Portland, preaching in the morning at Congress St. Church, and in the evening at People's Church, South Portland. While the congregations were all depleted somewhat by the summer exodus, I met with a good response from those present.

Congress St. Church is the outcome of a class formed on Munjoy Hill by a few members of Chestnut St. Church, of which Rev. William McDonald was then pastor. This class met in the home of Mr. Solomon Davis, with Mr. Samuel R. Leavitt, leader. There was no Methodist church in the eastern part of the city at that time, and it was soon proposed to build a small house of worship with free seats; and in about two months a neat and convenient edifice, holding about four hundred persons, was erected and dedicated, free of debt, the lot having been generously donated by Dr. Eliphalet Clark. This occurring several weeks before Conference, the presiding elder, Rev. J. H. Jenne, appointed Rev. Eaton Shaw pastor. A large congregation was soon gathered and a Sunday school of about forty persons was organized, though no members had as yet been transferred or received. Mr. Shaw's health failing, Rev. W. F. Farrington was appointed at the session of the Conference immediately following, the appointment being read off as the Congress St. Mission, with \$100 appropriation from the Missionary Society. Soon after Conference fifty-five members were transferred from Chestnut St. Church to the Mission, and though none of them were possessed of more than ordinary means, they immediately proposed to raise the pastor's salary to \$550, at the same time providing for \$200 worth of fixtures for the meeting house, all of which was paid before the close of the Conference year. Soon after this a gracious revival occurred, resulting in largely increased congregations, and a Sunday school numbering two hundred, thirty of whom had professed religion and joined the church, which meanwhile had grown to one hundred and seventy.

At the Conference held in Portland in July, 1852, Mr. Farrington was again appointed to Congress St. The congregations had now grown so large that the church was too small to accommodate them. The trustees therefore determined to enlarge the house, and a pew system was inaugurated in place of free sittings, the improvements costing something like \$1,100. A few years later it was found necessary to again enlarge the accommodations, the congregations having outgrown the old church. Accordingly, in 1867, during the pastorate of Rev. Ezekiel Martin, the present edifice was begun. This was completed and dedicated in 1868, the dedicatory sermon being preached by Rev. Wm. McDonald. A heavy debt was carried for a number of years, but, during the pastorate of Rev. E. T. Adams, a grand jubilee was held and the debt extinguished. The church has been favored in recent years with some very able pastors. Rev. George D. Lindsay greatly endeared himself, during his pastorate, while Rev. Ezra Tinker, Rev. W. F. Berry, Rev. F. D. Bovard, and Rev. C. H. Priddy, the present pastor, have also rendered faithful and efficient service.

Among others whom I met was Mrs. Rebecca Poland, the oldest member of the church. Mrs. Poland's father was an old-Methodist, whose home at Falmouth Foreside was always open to the Methodist itinerant. She remembers the great Portland fire of 1866, when the city was threatened with destruction. Munjoy Hill,

where the church now stands, was then largely a pasture, the old observatory, built in the first decade of the last century, the church and a few buildings only, standing. Mrs. Poland is an ardent admirer of the HERALD, which is practically her only reading, owing to failing eyesight. Mrs. Beale is another old member, being second only to Mrs. Poland. Her grandfather was one of the oldest trustees in Chestnut St. Church. Mrs. Beale was for many years a Sunday-school teacher in the old church. Mr. True is another of the old members who greatly enjoys the HERALD, which has been in his family for many years.

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The evening found me at People's Church, South Portland, Rev. W. P. Lord, pastor, facing a fair congregation in the chapel, where services are being held during improvements now being made on the auditorium at an expense of several hundred dollars. New oak pews of a comfortable pattern are taking the place of the old straight-back pews so long in use, together with a new carpet, the latter the gift of an elect lady of the church.

The beginning of any organized Methodism of which we have any official record was in 1839, when Jesse Stone began to preach in Point Village, the meetings being held in the schoolhouse or in private dwellings. In 1840 Mr. Stone was appointed pastor to Point Village and the Cape, and in the autumn of that year a meeting house was erected at Point Village, though not finished during the year. In 1841 George D. Strout was appointed to the circuit, which embraced at this time three appointments — Brown's Hill, Cape Elizabeth, and the Point. During the fall the Point was blessed with a revival, and fifteen joined the church. In 1842 '44 the great spread of Millerism seriously affected the work, some withdrawing from the church and embracing this doctrine. In 1845 the Point was made a separate charge, and Rev. E. K. Colby was appointed preacher. In 1848 Rev. S. S. Cummings was appointed to the Point and the Cape, and labored with success, some conversions taking place at the Point. In 1851 it was decided to erect a new meeting house at what was then called the Ferry, and this was really the beginning of a Methodist society at South Portland. A lot of land was given by Dr. Eliphalet Clark, of Portland, but a more desirable site being found, it was sold for \$300, and a new lot secured, on which the present church now stands. The old meeting-house at the Point was sold, and the new one erected at the cost of about \$2,500, being dedicated in January, 1853. During the pastorate of Rev. Benjamin Freeman, 1862 '63, the membership had increased to ninety-eight, with fifteen probationers. The church was at this time enlarged and beautified, at an expense of some \$2,000. In 1874 a parsonage was built at a cost of \$1,500. During the pastorate of Rev. L. H. Bean, 1888 '89, the church was remodeled at a cost of \$6,000.

Among the faithful workers who have been identified with this church, several names are worthy of mention: Mr. Stephen Hubbard, the first Sunday-school superintendent, came to South Portland from Boston, where he was an ardent co-worker with the celebrated Father Taylor, and leader of the choir in the old Bethel for many years. His influence in church and Sunday-school was marked and strong, and he will ever be held in grateful memory. Mr. C. A. Tilton, for many years a faithful worker in the church and Sunday-

school, has also served as class-leader continuously for more than thirty-five years. Mr. Wm. T. Studley was for many years one of the chief supporters, and through his generous gifts many things were done that would have otherwise been impossible. His widow is still an active worker in the church, and continues his work by frequent and liberal benefactions. Mr. A. E. Thurrell has served as treasurer for church and Sunday-school for many years. Mr. Thurrell is one of the few Christian druggists in the State of Maine, who sells neither liquor nor tobacco in any form. Capt. Jeremiah York is the only one living today of that band of faithful men who established this church. For more than fifty years he has been a faithful worker in the church, and has the love and affection of all. Mr. Z. C. Manter, the present Sunday-school superintendent, deserves mention. Under his leadership the past few years the school has taken its place as one of the foremost of the denomination in the county, with a membership of some three hundred.

The various societies of the church are all well officered and conducted, the Epworth League, Standard Bearers, Queen Esther Circle, and others, doing efficient work. A new society, called the Knights of the Twentieth Century, composed of boys who are pledged to a clean and pure life, has attracted considerable attention outside the church. Mr. Lord has received many inquiries regarding its workings, from those interested in boys' work. Mrs. Lord, the pastor's wife, is in charge of this society. The Standard Bearers are especially interested in Miss Bessie Crowell, one of their devoted workers who is now in the foreign field, as a teacher in Cawnpore, India.

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Monday, June 25, was the occasion of the annual outing of the preachers of the Portland District, when with their wives and families they enjoyed a picnic at Little Diamond, one of the numerous beautiful islands in Portland harbor. It was a red-letter day for the field secretary, who rarely has such an opportunity. What so delightful as the fellowship of the Methodist ministry! Here we had the opportunity of renewing acquaintance with many whom we had known in former years, and making the acquaintance of many whom we had never met. A short steam down the harbor brought us to the island, where, in the comfortable pavilion, the party soon made themselves at home. Rev. C. H. Priddy acted as *chef*, and under his direction steamed clams and coffee were provided for the party. Such delicious clams I never ate! I ate and ate and ate, until, like the little urchin at the Salvation Army dinner, "I could chaw but couldn't swallow." It was a delightful outing, long to be remembered. It was an ideal place for an outing, the use of the pavilion being kindly given by Mr. A. M. Smith, one of the excellent laymen of Chestnut Street Church.

F. H. MORGAN.

36 Bromfield St., Boston.

— We regret to notice that his Excellency Hon. Curtis Guild, Jr., governor of Massachusetts, has worked too hard and must rest. A quick recovery to him; and when he recovers will he not remember that, even when a governor of Massachusetts can make as good speeches as Mr. Guild makes, it is best for him to "take things easy?" Talk, "banquets" and swinging round the circle of the State have been a strain on several Bay State governors. Crane didn't and doesn't talk. Douglas went to bed betimes. An example to our accomplished friend in Boston. — *N. Y. Sun.*



# Zion's Herald

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## ZION'S HERALD

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### Prosperity of the U. S. Government

THE fiscal year which ended June 30 has been a remarkably prosperous one for the United States Government. While at the corresponding period last year there was a deficit of \$24,000,000, a surplus of \$27,000,000 now appears. The receipts of the customs and internal revenue have been larger than in any year since the Government was founded. Last year the customs receipts fell short of \$230,000,000, but this year they have swelled to \$302,000,000. The internal revenue receipts have increased from \$235,000,000 to \$250,000,000. While, despite the cry for economy, the expenditures the past year have been greater by a few millions than the year before, the receipts have been so many times greater that the new fiscal year starts off with a substantial balance to the credit of the Government. The total receipts for the year were roundly \$597,000,000 and the expenditures \$570,000,000. The Treasury experts are at a loss to explain in detail the causes of this prosperity so far as trade conditions are concerned. It has in general been a fine year for business, and foreign and domestic commerce has attained the high-water mark of prosperity.

### Drydock "Dewey" Reaches Olongapo

THE unprecedented and expensive experiment which the Navy Department essayed in despatching, imperfectly provided, the huge floating steel drydock "Dewey" some 12,000 miles to the Philippine Islands, under convoy of the colliers "Glacier," "Brutus" and "Cesar" and the tug "Wompatuck," has been concluded by the safe arrival of the queerly-assorted expedition — whose composition was enough to make any old shellback laugh — at its destination in the Far East. Many vexatious delays were encountered on the way, and several times the dock went adrift. It is a wonder that the bulky structure passed through the Suez Canal in safety. Happily no terrific monsoons were encountered in the Indian Ocean. Incidentally experiments, only partially successful, were made with relation to the question

of the use of oil in calming troubled waters. The "Dewey," which left Solomon's Island, Maryland, on Dec. 28, 1905, is to have its permanent station at Olongapo, in Subig Bay, about forty miles north of Manila. It is fitted to receive the largest ships of the American naval force in the Far East. The dock furnishes what may be called a floating navy yard, since it is capable of lifting a disabled ship out of the water, and permitting repairs to be made without the delay of taking the vessel in a crippled condition a long distance to a shore plant. Commander Harry H. Hosley, who commanded the expedition, has been complimented by President Roosevelt on the success of the venture, which was largely due to Commander Hosley's ingenuity, resourcefulness, vigilance and courage.

### New Theory of the Solar Corona

THE recent discoveries regarding the constitution of matter and the pressure exerted by light have suggested to Mr. A. Hausky, whose observations on the zodiacal light, from the summit of Mt. Blanc two years ago, attracted much attention, the view that both that phenomenon and the solar corona are of the nature of permanent solar auroral displays, being due to the same cause as the earth's polar auroras — bombardment by flying particles from the sun. Mr. Hausky thinks that the zodiacal light, the solar corona and the polar aurora are all electric phenomena. According to the new theories of ions and electrons the sun is sending from its surface in all directions very small particles carrying charges of negative electricity. Detached from the solar surface these particles, having diameters less than a micron, are repelled by the pressure of the light, and move with a speed of several thousands of kilometers per second. It is known that the solar corona sends into space irregular rays which sometimes extend to a distance of 12 solar radii. These rays show the direction of the jets of electrified particles which generally issue normally to the solar surface. The zodiacal light is thought to be a prolongation of the corona, the coronal streamers having the form of sprays very visibly recurved toward the equator. The receding particles, acquiring more and more a direction parallel to the plane of the solar equator, give rise to the zodiacal light, which extends in the form of a flattened lens, up to sixty degrees from the sun.

### Preservation of Pompeian Frescoes

MODERN methods of preserving and exhibiting the famous frescoes of Pompeii are far superior to the processes formerly in use. The present methods of preservation and of excavation, as re-

gards the delicate frescoes or mural paintings that adorned all the Pompeian houses, and especially at the home of the Vettii, possess a great advantage over the manner of some years ago, when, on the unearthing of a fresco, an entire panel of the wall that supported it was cut out and transported to the Bourbon Museum at Naples to insure its preservation. Now the walls are not furrowed with great holes to be filled later with a hideous white plaster. The paintings are left in place, and the room is closed, or provided with a guard against the depredations of visitors. In the case of walls exposed to dampness additional measures of precaution are taken. To ward off the effects of dampness the roofing of the room is not sufficient, for the painted wall must be disconnected with the ground, and modern brickwork must be substituted for the old masonry. The isolation from the ground is effected by using lead, hollow brick, or some such material. When the condition of the wall does not admit of keeping the fresco in place the painting is removed by gradually demolishing the wall behind until the outer layer is laid bare, and then quickly setting it with a plaster of Paris coating. In all these manipulations the greatest care and patience are required in order to preserve intact and revivify — with a solution of wax in refined benzine — these fragile works of art more than eighteen hundred years old.

### New Menace of Islam

WHILE every decisive political event continues to mark the decline of the political power of Islam — the Sultan being less than ever a real power in Macedonia, and the process of crowding Turkish rule back to the Bosphorus, prophesying of the time when it will be forced beyond the Bosphorus, going steadily on — the revival of late of Islamic ambitions for the spread of the Moslem faith has been marked. Especially in Egypt is Moslem fanaticism at present in evidence. In a recent speech Sir Edward Grey, the British Foreign Minister, discussed certain recent events in Egypt, including an attack by fanatical natives on British officers, and solemnly warned Parliament that if it does anything to weaken the authority of the Egyptian Government it will be face to face with a very serious situation, necessitating perhaps the use of extreme measures. It is generally agreed that the spread of Mohammedanism has been constant and rapid in Africa, penetrating the innermost recesses of the Dark Continent by way of the three great rivers, the Nile, the Niger, and the Congo. It is claimed that the great Moslem brotherhood of the Senoussi, whose main idea is

the political as well as religious renaissance of Islam, has spread its organization throughout the Moslem world, and wherever the Moslem is governed by an alien power, has established an occult government side by side with the state administration. With the Moslem fanatics so universally preaching the need of a return to the early enthusiasm and aggressiveness of the faith, it is possible that there will be shown to be left in Islam sufficient vitality and unifying force to give the great Christian Powers much trouble before the menace of an insidious Moslemism is finally overcome.

#### New Red Cross Treaty

THE text of the revised Red Cross Convention, which was signed recently at Geneva, and which now awaits ratification by the Governments concerned, registers progress in the matter of dealing with sick or wounded belligerents, and marks a distinct advance upon the provisions of the antiquated convention of 1864. Practically all the nations of the civilized world now agree to act more humanely in the care of the sick and the treatment of the physical wreckage of battle. Each belligerent is required to respect and care for all sick and wounded men attached officially to the enemy's army who fall into its hands. The final occupant of the field is obliged to adopt measures to find all the wounded and dead, and to protect them against pillage before the final disposal of the bodies. A reciprocal exchange of information regarding the dead is provided for, and all valuables found on the field are to be gathered up and transmitted to the other side. The immunity of members of the field hospital corps is guaranteed — an immunity which is not forfeited even if the members of the corps carry arms or post sentinels around their hospitals. Other chapters provide for the protection of hospital material and the immunity of convoys conducting evacuations, and require that the various Governments shall adopt repressive laws against the commercial use of the Red Cross emblem. In addition to the leading nations of the world, China, Korea, Siam and the Congo took part in the conference. The Russian and Japanese delegates were active in the proceedings, and showed a very friendly spirit.

#### Medical Aspects of Handwriting

ATTEMPTS have been made of late by some medical experts to employ the handwriting of a patient in diagnosis, especially in cases of mental ailments. Dr. Rogues de Fursac, who has published an interesting work on "Writings and Drawings in Nervous and Mental Affections," has made a close medical study of manuscript. While graphology is content with studying the material execution, and of drawing from this conclusions more or less exact, Dr. de Fursac studies not only the calligraphy but also the style, the spelling, and the ideas that are expressed. It is held that under these conditions handwriting becomes at once a physical and mental manifestation, physically giving intimation as to motility, and intellectually in that it betrays the

troubles or anomalies of the mind. In cases where patients are insincere, and conceal details of their condition, are apathetic and indifferent to it, or are neurotic and inclined to give each symptom undue importance, it is thought that an examination of the writing will furnish an indication of the real state of the patient. If the writing is inclined, with exaggerated raised end-lines, the patient is imaginative; if it is half-formed, with badly traced letters, he is apathetic. It is not expected that the study of handwriting will furnish an absolute basis of diagnosis, but only that it is one element in it, to be added to others furnished by the study of bodily movement, speech, vision, etc. It is certain that to some extent the handwriting reflects one's ideas, and it is quite possible that it can become for the scientist a mirror, albeit a dim glass, in which he may read the approach of troubles that may injure the brain and make of men miserable wrecks.

#### Guatemala and San Salvador at War

A SMALL war has broken out between Guatemala and San Salvador. Hostilities were precipitated on July 11 by the action of one of the Salvadorian generals, commanding a force on the frontier, who crossed into Guatemala. The Guatemalan forces gained a complete triumph over the invading Salvadorians, the general in chief of the latter, Tomas Regalado, being killed. On the same day at a point further north General Toledo of the insurgent forces routed Guatemala's army with great loss. Guatemala has been placed under martial law, and there is a general call to arms. General Toledo, the rebel chief, is well supplied with artillery, which he lacked when he was defeated in June. Guatemala and Salvador have, it is announced, accepted a tender of the good offices of the United States, looking to a settlement of their differences. The active support of the Mexican Government has also been enlisted for the suppression of what might otherwise prove to be a general war among Central American republics north of Panama.

#### New Issue of the Northwest

THE settlement of the West has always been marked by successive migrations of individuals or groups of individuals from State to State ever farther toward the sunset. The same spirit of ambition or restlessness that takes the settler from an Eastern home is apt to impel him to uproot himself from a Western holding after a few years' experiment of it, since to the excited imagination of a Westerner it is "always better farther on." The States of the Northwest, and especially those abutting on Canada, are now viewing with alarm the constant and increasing trek of American farmers across the border. Every year hundreds of aliens are coming into America for whom the cultivation of the soil has no attractions, while on the other side of the country the flower of an agricultural population is forsaking its old holdings and citizenship, and finding homes on the virgin acres of Canada. The problem of the trek is even finding its way into politics.

Albert L. Cole, the Republican nominee for governor of Minnesota, is making his campaign on the basal idea of State development.

#### Colleges of the American Board

THE American Board supports in part ten colleges, at an average cost of less than \$3,500 for each institution, in Africa, China, Northern Syria, Asia Minor, Bulgaria, India, Japan and Mexico. This is besides five colleges for women only, which do not draw their support directly from the American Board, and certain colleges which have funds in the hands of separate boards of trustees. In the ten colleges there are 2,290 students, and connected with them are twenty-two American missionary families. In these schools ten different languages are used. This past year twelve theological colleges, or "seminaries," have been in session, with one hundred and fifty students in attendance. These seminaries are located in Africa, in two sections of China, in three sections of the Turkish empire, in Bulgaria, at two points in India, in Ceylon, in Japan and in Mexico. All that these twelve seminaries cost the Board this past year was \$27,878.

#### Rembrandt Tercentenary

COMMEMORATIVE of the tercentenary of the birth of Rembrandt van Rijn is the opening in the Congressional Library of a remarkable exhibit of the great master's work. Holland and Leyden, the master's native country and town, are beginning a fortnight's celebration in honor of their illustrious son. Five hundred and fifty prints are comprised in the collection which was opened to the public on Rembrandt's birthday, July 15. Three hundred and one of the Rembrandt prints on exhibition are etchings, one hundred and fifty-four are reproductions of paintings, and ninety-five are drawings and sketches. Although painting and etching seem to have occupied his hand constantly, one almost as much as the other, and although his subjects were many, the majority of his productions were inspired by the Bible and Apocrypha. So it is that groups two and three, pictures inspired by the Old and New Testaments, are among the largest in the collection. Midway in the Hall of Arts is a case in which is exhibited that foremost of all his etchings, perhaps of all his productions, "Christ Healing the Sick," called the "Hundred Guilder Print." Of this etching there are prints of its several states, and this forms one of the most notable groups in this class. Nearby is the Abraham series of etchings: "Abraham sending away Hagar and Ishmael," "Abraham and his son Isaac," and the "Sacrifice of Abraham," a splendid example of the free etched line, so frank and full of vital energy. Other famous etchings in this group of religious subjects which are exhibited in the collection are, "Christ Presented to the People," "Descent from the Cross," "Repose in Egypt," "Jesus Christ Preaching," one of the finest of Rembrandt's sacred subjects, "Ecce Homo," "Raising of Lazarus," "Flight into Egypt," and the



"Three Crosses," which one critic has declared to be "the most passionate, the most frank, and the most swift" of his productions. Rembrandt's portraits of men and of women, and his studies in heads, complete the collection of etchings, and the subject groups are represented by many of the best etchings of each, as, for example, the portraits of "Renier Anslou," "Jean Lutma," the little and great Coppenols, and that entitled "Old Woman Sleeping."

## BOSTON LETTER

A. REMINGTON.

FROM this time on for probably nine months, at least, the Sunday problem will be before the people of Massachusetts for settlement. Whether the outcome will be a law as strict as that which Canada has just put upon her statute books, or will be as lax as the law for the European Sunday, depends very much upon the activity of the two sides. The work upon the problem has been begun by the appointment and service, in part, of a special legislative committee consisting of Senators Buttrick of Worcester and Mahoney of Hampden, and Representatives Webster of Boston, McManus of Natick, Ross of New Bedford, O'Connell of Fitchburg and Mellen of Worcester. Under the terms of the order creating the committee, they are charged with a thorough revision of existing law and with making such recommendations for amendment as they shall deem proper. This opens up the entire subject. They have laid out a plan of work which involves learning in detail the municipal Sunday ordinances of every city and town in the State, the practice of every street railway in the State which maintains a pleasure park, and learning the character of existing Sunday entertainments. Practical demonstrations are desired, and the first items in the program of the committee were visits on two successive Sundays, to Paragon Park at Nantasket and to Wonderland at Revere Beach. But there is reason for the public to question the wisdom of the committee in not, at the very first, making itself above criticism. In view of the fact that they were to pass upon the character of the program at Paragon Park, whether or not it was suitable for Sunday, it was manifestly improper for the committee to accept, as they did, the hospitality of the manager of the park, and, still further, to eat a dinner at his expense. Have not the committee thus discredited themselves and injured the State from the start? But they found plenty of need for a stricter Sunday law, for everything at the park, with the exception of the dance hall, was open. The shooting gallery, the flying ships (something like a merry-go-round), the chutes, the hall with distorted mirrors, in short, all of the side shows, were in full blast. They were nominally within the law which permits entertainments on Sunday for only religious and charitable purposes, for there was posted over the entrance and over each show in detail a notice that the proceeds of the performance would go for the benefit of the Hull Firemen's Relief Association. But, really, it was a wide-open Sunday, and evidently contrary to the spirit of those who framed the law and made such an exception as would permit entertainments for religious and charitable purposes. Very clearly the State ought to shut up such a performance just as soon as it can put the law upon the book. By the creation of this committee, the subject is put before the people of the State in such a way that it will enter into the election of the members

of the legislature. This recess committee must report to the next legislature. Ample notice, therefore has been served upon the people of all the State that the entire Sunday law will come before the next legislature for revision. It is for those who want a decent New England Sunday to find out beforehand what the opinions of the candidates are on the Sunday question and, as the friends of the continental Sunday may be expected to demand that the bars be let down, the next election is pretty likely to indicate what is the opinion of the people of Massachusetts regarding Sunday observance.

But the Sunday issue will not alone occupy the field of public discussion. Temperance questions are forced to the front by the action of the legislature and by the political situation. Temperance people are dissatisfied with the passage of the law to give more favor to those who would break down the abutter's objection, and with the midnight liquor law which passed for Boston. The fact that no other city than Boston is included, though the first bill included all cities with over 45,000 inhabitants, does not excise the Republican majority, in the minds of many critics, for the terrible scenes in Boston were urged against the passage of the bill. The other cities were thought to be comparatively pure. Boston was so bad that it ought not to be trusted, so the argument ran. Such temperance men as ex-Mayor B. B. Johnson of Waltham stand stoutly by Governor Guild, and doubtless others will do so liberally. But there is abundant promise that a lively political circus will be in progress during the fall, because District Attorney John B. Moran has accepted the Prohibitory nomination, and expects to take out independent nomination papers and to capture the regular Democratic nomination also. Machine Democrats abhor him, but they may be compelled to support him or bolt the ticket, or take to the woods. Moran captured the Prohibitionists because he promises to enforce the law, whatever it be, and they say that all they want is the enforcement of the law in cities and towns which vote no license and where the local authorities neglect the law. Certainly there will be very lively campaigning this fall, and moral issues will be at stake, both in the platforms and in the persons of the candidates. While the situation may make the giddy laugh, it is sufficient to make the judicious grieve, for it is not to the credit of the State that the support of moral and religious causes should be so dependent upon men and parties whose moral and religious equation is, to say the least, so uncertain.

Evolution is more quiet than revolution, but it accomplishes just as radical changes. Evolution is the order of proceeding in the settlement of pressing social problems. One of these is better care of the children, so that those who should be corrected and guarded, rather than punished by the officers of the law, may have full opportunity to make the best of themselves. This idea is at the bottom of the movement for a new juvenile court in Boston for delinquent children. Governor Guild has just appointed H. H. Baker as judge, with as special justices a Jew and an Italian, with a negro for clerk, the judge being of Yankee stock. Each of these is said to have special qualification for this new and important work among juvenile offenders, who may be either carried on in a life of lawlessness until they become hardened criminals, or turned by kind restraint and firm forbearance into self-controlled, law-abiding citizens. The success of experience in other courts, especially in Denver,

has led to the adoption of this new system, and it is expected to result in the salvation to the nation of many worthy souls who might otherwise be led into destructive lives. Robert A. Woods of the South End settlement house, says that the progress in such reform is slow, but that in a decade a plain difference for the better can be seen, and that there has been a decline of 12 per cent. in the last ten years in the number of delinquent children brought before the courts.

Mrs. Edwin D. Mead was one of the speakers at the American Institute of Instruction at New Haven upon the importance of peace teaching in the public schools, and the same subject was further emphasized in department meetings by William A. Mowry and Mrs. Fannie Fern Andrews of Boston, while President Faunce of Brown enlarged upon it in his general address to the Institute.

Professor John M. Tyler of Amherst college has been entertaining the intelligent people of Chicago by telling how our climate and rapid mode of living are wearing upon the nerves of the people of the United States and making a different sort of folk of them. His prescription is less work and more life in the open air. It is fine advice, but the trouble is how to follow it, for when one gets into the big industrial machine he must move with the machine or he is not wanted, and must retire to private life.

Governor Guild has been getting tired with the pressure of official duties, and the need of a vacation has become obvious. Yet there is pressing upon him all the summer work he can possibly attend to, if he has the strength for it. "Uneasy lies the head that wears a crown," and uneasy sits the man who proposes to do all that the people put upon him at the head of their executive business.

John L. Bates, in the meantime, smiles and looks happy, at least, he did when met on the street just now, and doubtless the cares of private life do not wear so upon the nerves or the apprehensions as the cares of the governorship, while he has just as much respect.

Senator Crane, as a newly wedded man, comes before the public in a new aspect and commands the attention of the people. Many wishes of a happy life will go with him.

Mrs. Julia Ward Howe, in her extreme old age, will have the sympathy of the public in the loss of her gifted son-in-law, the patriotic Greek, Michael Anagnos, the head of the Institution in South Boston for the blind, who died abroad suddenly and unexpectedly, so that it was days before the truth of the statement could be confirmed. His tall stature, his bushy black beard, his expansive and benevolent features and his cordial manner made him an impressive person to meet, and his works justified his physical promise.

Dr. William T. Harris, for eighteen years the United States commissioner of education, having held the office longer than any previous incumbent, lays down its burdens for the relaxation of private life. He has made a reputation which will be a lasting monument, and he has done much for the education of the children of the United States. He has been a devotee of philosophy, and it is to be hoped that in his leisure he may give to the world more of the ripe fruits of his scholarship.

The missionary cause suffers a serious loss in the death of Rev. Dr. Judson Smith, one of the foreign secretaries of the American Board. His personal friends remember him as a man of such a genial, hearty nature that he was a constant strength by his very presence.



## WORKING GREATLY IN SMALL WAYS

THE dignity of faithful though prosaic labor will be fully revealed in the skies. If there be a heraldry in heaven, we can imagine that the coat of arms of some translated Dorcas may be a needle resting on a golden spool, and that of some patient housekeeper a broom couchant on a field of crimson carpeting. A noted newspaper proprietor of Great Britain, recently raised to the peerage, took as his coat of arms a roll or two of paper, not being ashamed thus to signalize and record the means of his elevation to prominence and the badge of his power. Talmage used to speak prophetically of the coming time when the faithful housewife will "put down the rolling-pin to take up the sceptre." There is always something essentially noble in doing what one ought to do, whether on a large or a small scale, and in thus coming into harmonious touch with the cosmic rulings of the Great Spirit, for, as Herbert had the analytic power to see:

"Who sweeps a room as by God's laws,  
Makes that and th' action fine."

This may be poor poetry, but it is splendid philosophy. God himself works incessantly at little things, taking as much pains with an ant as with an elephant, upholding as assiduously a springing leaf as a rolling planet, and being as careful for a mite as for Mercury. When men, imitating God, are willing to work at small things in a great way they fulfill the law of their being and help on very appreciably the total mission of this hurrying world. Thus they glorify God, and in turn will be glorified themselves.

## THE BOLT ON THE ATTIC DOOR

A MOTHER with a large family in a small house was in the habit of declaring that she would "give up" if it were not for the bolt on the inside of the attic storeroom door. She had bought that bolt and put it on herself — she must have been a smart woman! — unknown to anyone. In among the scrabbage hanging from the rafters, and the heaps of trunks and boxes, that one soul, pressing its way heavenward, found its Bethel. Most of the praying of that devoted mother had to be done afoot, or in an ejaculatory manner, but now and then she could retire to that attic room, bolt the world out, and kneel at the Master's feet. Out from that attic room the mother would come, wisting not that her face shone, with a new hope in her heart, and a fresh courage for living and loving, sacrificing and serving.

The bolt on the attic door, figuratively if not literally, may be a means of grace to many tired and toiling spirits. There are times when cares and worries must be bolted out, when the believer must say to the world with a firm insistence: "Let my religious hours alone!" It was another devoted, care-worn mother, who, wont to retire to a quiet spot near her home, penned the lines:

"I love to steal awhile away  
From every cumbering care!"

Christians should cultivate a certain

sternness in dealing with the circumstances of their state, which will stem the rising tide of worldliness with a peremptory, "Thus far shalt thou come and no farther!" The duty of the Christian is to study the art of arresting worldliness — resisting, by the culture of the inner powers of the soul, its cumulative appeal to yield to the things of sense an homage and a service which is due only to the supersensible interests of the immortal spirit.

Be sure that you have somewhere about your home the potential Bethel of a spiritual retreat. "I will be to Israel as a little sanctuary" was the divine promise of old. Every house must have its shrine, whether it be in study, library or attic, where the inmates oft meet with God for the renewal of their strength in the days of their pilgrimage. It may not be necessary in a literal sense to put the bolt on the attic door, but it is always needful to put it on the heart, lest a spirit of overworldliness creep in, and destroy the better instincts of the soul. He who bolts the world out will be great to conquer the world when he sweeps out on a charge with crusading hosts; he who has a little sanctuary in his home will be notably useful as a servitor of his fellowmen wherever on the face of the planet his lot may be cast.

## THE PASTOR AND HIS BIBLE

THE discourse, on the topic given above, delivered to the graduating class of the Garrett Biblical Institute by Bishop Andrews, at Evanston, last May, and printed in the July number of the *Methodist Review*, will take rank among the most influential documents of the day. It bears the distinctive marks of the memorable Episcopal Address at Chicago prepared by the same practiced hand. It is a wise, well-balanced, carefully guarded, clearly discriminating, luminous, judicious, sagacious presentation of important truth. We can give our readers only a taste of its quality, and urge them to sit down leisurely to the full enjoyment of the feast.

There are three main divisions: the present condition of Biblical study among us; the origin of the new condition; practical suggestions related to the new conditions. The general trend of opinion among us fifty years ago, the Bishop says, was well represented by the works of George Smith and Richard Watson, who held "that an equal inspiration obtained throughout the Bible and gave an equal authority to all its books and chapters." This has passed. "A new view of the Bible has found place within the Methodist Church, as within other churches." "At the present time the masters in theology, those whose books are most widely read by our thoughtful men, are by a vast preponderance the friends and advocates of this freer treatment of the Bible. The heads of our chief universities and colleges are, with few exceptions, of the same tendency. The drift among them to a less rigorous view of the Bible is unmistakable. The number of our ministers and laymen who sympathize with the new views is large, and not likely soon to decrease."

"To what is this new attitude of many

Christian scholars due? Is skepticism, complete or partial, the prevailing motive in the new reading of the Bible? Two facts warn us from this conclusion. Many scholars of the new type in Europe and America are eminent in Christian faith, character, and work. By word and life they declare unhesitating loyalty to Jesus Christ. And, further, this new intellectual apprehension of the Bible synchronizes with the unparalleled growth of the Christian church in numbers, in varied benevolences, in missionary zeal, and in general influence. Faith, and not doubt, is the law of our time. Whence, then, the new phenomenon? The answer must be this: The modern mind, in its legitimate activity, explains the modern study of the Bible." It does not necessarily justify this or that special doctrinal vagary. But it does explain the searching scrutiny to which all matters are subjected, and the prevalent independence of traditional opinions which seems to many irreverent. Such opinions are inevitably forced by the spirit of the times to show their credentials. And the study of those credentials is obligatory, is the only way open to men who love the truth.

The Christian pastor cannot, if he would, escape the new conditions. He belongs to his times. He cannot ignore the great debate. In what spirit should he conduct it? He is now as heretofore entitled to hold and assert our unshaken faith in the Christian system, in its divine origin and its ultimate triumph. The divine revelation is not inseparably linked with an infallible book. "Any inevitable movement of the human understanding must be held as a part of the divine order for man and an element of human progress. Of such a movement the present biblical study seems unquestionably a part. And when once alarming views are promulgated there is only one right way of dealing with them. Not avoidance, not peremptory denial, not hot denunciation will serve; only larger learning, surer logic, deeper insight." Let the past instruct us.

The pastor also is entitled to an undiminished veneration for the book. Nothing has been established by modern study which diminishes the essential glory of the Bible. There are spots on the face of the sun; it is not, therefore, passing into permanent and disastrous eclipse, it still cheers and fructifies the earth. We are not of those who would blot out the sun. We have no sympathy with that criticism "predetermined in its course by positive disbelief of spiritual verities and prosecuted both with reckless disregard of historic facts and forces and with astounding mutilations of the sacred text. Such rationalistic unbelief has no place among us."

"Let the Bible student be slow to yield opinions held by generations of Christian scholars; let him insist on adequate proofs, but let him not refuse new light if it shall come, nor anchor himself to an immovable past." Let him equally avoid an obstinate adherence to antiquity and a profane appetite for novelty.

An important condition of wise Bible study is a living faith in essential Christian verities, a faith which delivers the whole man continuously and gladly over



to the law and love of God. The rule and criterion for assessing the value of every part of the sacred writings is the Christian soul. "Such an assessment of Bible values is inevitable. All students practice it, though often unconsciously, and some would probably be surprised at a clear view of their own practical discriminations in the Scriptures."

As to the use of the pulpit in the discussion of questions of biblical criticism, no inflexible rule can be laid down. It will depend on the man and the occasion. Only a few can do it with more good than harm. Others should not attempt it. The great danger involved imposes extreme caution. Sweeping statements should especially be avoided. Men live the religious life, not by faith in the minutiae of the Scripture, but by faith in God. However men may differ as to the interpretation of incidental and subordinate parts of Scripture, if they hold to the great fundamentals, they are in Christ Jesus and are all right. These fundamentals, therefore, with their manifold illustrations and applications, are the chief, if not the only proper, topics for the pulpit.

#### SENATOR CRANE AS A PEACEMAKER

AS the history of the recent railroad rate legislation by Congress is more closely reviewed, the activity of Senator Winthrop Murray Crane as a peacemaker appears in a clearer light. Congressional action, whatever it is, is apt to be of the nature of a compromise, and the contest between divergent factions over the railroad rate question has been one of the greatest legislative struggles of recent years, in which no one disputant has finally had wholly his own way. The contest was in a sense a triangular battle between the President, the "railroad" Republican Senators, and the Democratic Senatorial leaders. The newspapers of the country took the keenest interest in the struggle, and spurred the combatants on with various comments, wise and otherwise. But the contest might have ended in smoke and confusion if it had not been for the peace-making activities of the modest, pure-hearted, and beloved Senator Crane, of Massachusetts, who, as soon as seemingly irreconcilable differences between President Roosevelt and the Republican Senators developed over the court review provision in the rate bill, set upon the apparently hopeless task of settling those differences. From boyhood days Winthrop Murray Crane has been a composer of differences. When he began to learn the newspaper trade as one of the rag-pickers in his father's mill at Dalton, he figured as a harmonizer of the scraps between the other boys, and that commendable disposition to serve as a peacemaker he has carried with him through life. With resentment toward none, and a kindly feeling toward all, joined with a respect for the sincere opinions of those who differ from him, Senator Crane has been admirably fitted to become a dominating factor in the great fight whose finish the nation has not yet ceased applauding.

The chief element of success in Senator

Crane's career has been the fine character of the man himself. Manhood still counts both in and out of politics. The incorruptible, uncompromising attitude of the Senator on all moral questions compels respect and gains him friends among those whose friendship is of most worth. Massachusetts has long known the Senator's worth — Washington is now familiar with it. Senator Crane takes a position which he believes is reasonably right and adheres to it, while at the same time seeking to ascertain and appreciate what may be right in the view-point of other respectable men. He is a master at handling men, yet that result is accomplished not by domineering over them in the manner of the political boss, but by appealing to their reason and good sense, and by bringing them together for a calm and candid consideration of views.

During the three months in which the rate situation passed through rapid and kaleidoscopic changes, Senator Crane never lost his poise, his nerve, or his faith that everything was "coming out all right." By his negotiations with Democrats he offset the efforts of the Chandler-Tillman combination to oppose court review. In conferences with the President he secured his adhesion to what was under the circumstances the most practicable rate bill that could be passed. Others, like Senators Aldrich and Allison, received the credit for the final compromise that was enacted as law, but Crane was the peacemaker who smoothed the difficulties out of the path of the car of progress. With the tenacity of a bulldog and the gentleness of a dove he hung on until, wearying of the fight, one Senator after another became amenable to reason, and "victory" — claimed by all, and at one time or another jeopardized by all alike — was assured. By Senator Crane more than by any other man Republican harmony was secured and his party has saved the ignominy of seeing the Democrats walk off with the glory of the biggest piece of legislation since the Gold Standard and the Dingley Bill. It is an old saying that "Blessed are the peacemakers." The saying holds true in politics as much as in any other sphere, and the reward of that beatitude Senator Crane has well earned.

#### "The Grading of Sinners."

PROF. EDWARD A. ROSS, a well-known writer on economic topics, holding the chair of Sociology in the University of Nebraska, takes the July number of the *Atlantic Monthly* for his pulpit that he may call attention to certain important errors. He would free public opinion from certain crude notions which lie at the base of its moral judgments and lead astray its instincts of self-preservation. He counts it an error — and most of us will certainly agree with him — to grade public sinners merely according to the badness of their private personal character, as though the wickedest man was the most dangerous. He on whom nobody depends cannot commit breach of trust. The villain most in need of curbing today is the respected, exemplary, trusted personage who, strategically placed at the focus of a spiderweb of fiduciary relations, is able from his office chair to pick a thousand pockets, poison a thousand sick, pollute a thousand minds, or imperil a thousand lives. The gravest

harms are inflicted, in such a society as ours, not by the worst men, commonly so-called, but by those with virtues enough to boost them into some coign of vantage. The public, being leader of imagination, is moved only by the concrete, is stirred simply by harm inflicted on particular individuals, while it easily overlooks or forgets, in the most childish way, the damage done to millions by great corporations managed by one or two sleek plutocrats who go, perhaps, regularly to church. No excellences, no fillips to religion, philanthropy, or education, should be considered a sufficient set off to the tampering with the underpinning of social order, which carries evil to millions for personal gain. The old righteousness, says Professor Ross, is not enough. We must have one with more thought in it. It takes imagination to see that bogus medical diploma, lying advertisement, and fake testimonial are death-dealing instruments; that savings-bank wrecker, loan shark, and investment swindler in taking livelihoods take lives; that the business of debauching voters, fixing juries, seducing lawmakers, and corrupting public servants is like sawing through the props of a crowded grandstand. Social defence is coming to be a matter for the expert. If the public does not speedily become far shrewder in the grading and grilling of sinners, there is nothing for it but to turn over the defence of society to professionals.

#### Vindication of Dreyfus

THE vindication of Captain Alfred Dreyfus — which is as well the belated vindication of the honor of France — will be received with great satisfaction by all lovers of liberty and justice — two precious interests outrageously violated in the Dreyfus case — throughout the world. Men will now believe again in French courts and the French people, if not altogether in the French Army.

It was a solemn scene when, on last Thursday, at the Palace of Justice in Paris, forty-nine French judges, robed in their red gowns, met in a dignified conclave to listen to the reading by their president of the long judgment which showed that one of the documents presented at the Rennes court-martial, in which the initial "D" was substituted for "P," was a falsification; that another document from the secret papers in which Dreyfus was alleged to have been shown to have delivered to the Germans plans for a railway mobilization, never reached the War Department authorities, and therefore Dreyfus could not have secured possession of it; that the Rennes court martial failed to hear essential testimony calculated to establish the fact that Dreyfus was innocent; and that the famous bordereau was written by Major Count Esterhazy. The Court also pointed out that as Dreyfus possessed a large fortune no motive for committing the alleged crime was apparent. It ordered that its decision be inserted in five newspapers to be designated by the Procurator General and, at the cost of the Government, in fifty papers of Paris and the provinces, to be designated by Dreyfus. The vindication is two-fold, as Parliament has passed a bill restoring Dreyfus to the army with advanced rank.

Popular faith in the Rennes court martial was long ago shaken, and it has been generally assumed of late that Dreyfus was the victim of circumstances; but it is a great satisfaction that for all time his standing should be set right before the world by the highest judiciary of France. Dreyfus suffered hostility because he was a Jew, and it may have been that a super-

illious manner precipitated the plots formed against him by some of his brother officers. If he had not been a Jew, perhaps justice would have been done him earlier. As it is, he has borne his sorrows with great patience, and with the nerve of a true soldier. With pathetic persistency he followed on to obtain a complete vindication, and now that he has been declared innocent, his own comment on the situation deserves to go on record: "This has been a long and terrible ordeal. I began to feel it would never end. It is clear that the decision restores me to my old place in the army, but I am not aware of the intentions of the Government concerning my advancement in rank. I have nothing to say against my accusers. Being again an officer, I am obliged to obey the army regulations of silence, and I am inexpressibly thankful to all who have assisted me in the maintenance of truth."

Thus ends one of the most celebrated cases of history. The story of the conspiracy against Dreyfus, of his repeated trials, of his terrible suffering, of the uncovering of the plot, of his quasi justification, and now of his complete acquittal, reads like the lurid plot of a sensational novel. The wisdom of the civil law has in this case tardily but completely exposed the sins and sinuosities of the military code as administered by some of the most unworthy of the representatives of the French Army. The grievous wrong done Alfred Dreyfus can never be undone, but his name untarnished will be carried forever on the rolls of those whom France delights to honor.

Thus "the mills of God," though they have ground very slowly, have at last ground every accusation against this man to powder and avenged him. Edwin Markham prophesied this, and better than any one else he summed up the fundamental, tragic, spiritual issue involved, and pointed out the certainty that in due time right would triumph, and the Divine will be done:

A man stood stained: France was one Alp of hate,  
Pressing upon him with the whole world's weight.

In all the circle of the ancient sun  
There was no voice to speak for him — not one.  
In all the world of men there was no sound  
But of a sword flung broken to the ground.  
Hell laughed its little hour; and then behold  
How one by one the guarded gates unfold.  
Swiftly by Unseen forces hurled  
And now a man rising against the world!

Oh, import deep as life is, deep as time!  
There is a Something sacred and sublime  
Moving behind the worlds, beyond our ken,  
Weighing the stars, weighing the deeds of men.

Take heart, O soul of sorrow, and be strong!  
There is One greater than the whole world's wrong.

Be hushed before the high Benignant Power  
That moves wool shod through sepulchre and tower.

No truth so low but He will give it crown:  
No wrong so high but He will hurl it down.  
O men that forge the fetter, it is vain;  
There is a Still Hand stronger than your chain.  
'Tis no avail to bargain, sneer, and nod,  
And shrug the shoulder for reply to God.

### Sons of Temperance

THE annual session of the National Division of the Sons of Temperance for North America was held in Toronto, July 11 and 12. This is the parent body, but there are two other National Divisions, one for Great Britain and Ireland and one for Australia. The session was hopeful and enthusiastic. The city of Toronto tendered a carriage ride to the delegates, and the Province opened its Normal School for a reception, at which one of the wel-

coming addresses was made by the Speaker of the Provincial Assembly, and the other by Rev. Mr. Johnson, a Methodist pastor of Toronto. The local members of the order furnished the fine convention hall of the Foresters for the business gatherings. Important business transacted was the revisal of the ritual, introducing features which add to the decided religious cast of the work, and a modification of the rules of boundaries of Grand Divisions, especially, in order to meet the needs of the new Canadian Northwest. Roland Eavenson, a fine young Presbyterian of Philadelphia, was elected the head of the order for two years, and among the other officers are Ross Slack, a Methodist layman of Trenton, N. J.; W. J. Burgoyne, an active member of our church in St. Catharine's, Ont.; Andrew Hubley, an alderman of Halifax, N. S.; and Rev. Alfred Noon, of this city, who is the superintendent of Young People's Work.

### PERSONALS

— Bishop J. J. Tigert makes his residence at Spring Hill, Tenn.

— President Hughes, of De Pauw University, was in this city, last week, on his way to Maine for a brief vacation.

— Bishop Hoss declines definitely to occupy the episcopal residence offered him by the Methodists of Texas.

— Prof. E. B. Van Vleck, of Middletown, Conn., has resigned to accept the chair of mathematics in the University of Wisconsin.

— Rev. W. O. Holway, D. D., is summering at his delightful cottage, "Bircherott," on Pine Island, Lake Winnepesaukee.

— Mrs. C. C. Corbin has gone to the Poland Springs House, South Poland, Me., for the season.

— Even a Democratic paper in this city says: "Senator Winthrop Murray Crane is almost idolized in his home town of Dalton."

— Secretary J. T. McFarland, of the Sunday School Union, is spending the summer months at East Orange, Me., in search of health.

— The *Christian Advocate* of last week says: "Bishop Andrews and his family go this week to Lake Minnewaska, a delightful resort which he loves and where he is greatly beloved."

— A. S. Cass, of Tilton, N. H., is the member of the Committee of the Laymen's Relief Legion for the help of our Methodist interests in San Francisco for the First General Conference District.

— We greatly regret to learn of the serious illness of Rev. Dr. Daniel L. Rader, editor of the *Pacific Christian Advocate*. Nearly one month ago he suffered a paralytic stroke which seriously affects one side of his body and his speech.

— The nomination of Hon. Alonzo R. Weed, of Newton, son of the late Alonzo S. Weed, as the successor of Samuel W. George, of Haverhill, as gas commissioner, was unanimously confirmed last week by the Governor's Council.

— The *Manchester Union* announces the engagement of Rev. Willis P. Odell, D. D., of First Church, Germantown, Pa., to Miss Eva Beede, of Meredith, N. H. Dr. Odell and Miss Beede were students together at Tilton Seminary twenty five years ago.

— Rev. Paul Rader, formerly pastor of Maverick Congregational Church, this city, and Miss Mary Leah Caughran were

united in marriage in Tacoma, Wash., June 21. Mr. Rader is superintendent of the Oregon Anti-Saloon League. This young couple will reside in Portland.

— Prof. William G. Seaman, of De Pauw University, called at this office on Monday.

— Evangelist Thomas Harrison is to attend the Des Plaines Camp-meeting this year, which makes the 27th consecutive season that he has been present.

— It is announced that Rev. A. C. Dixon, D. D., of Ruggles St. Baptist Church, this city, has accepted a call to the church in Chicago, vacated by the resignation of Evangelist R. A. Torrey.

— The *California Christian Advocate* of last week says: "Rev. Dr. Franklin Hamilton, brother of Bishop Hamilton, and chairman of the committee of relief, has forwarded to the relief committee of San Francisco, ten barrels of supplies."

— Senator Ben Tillman, strenuous, dynamic, oftentimes belligerent and brutal, but trusted by his colleagues and beloved by many of them, as he was by the late Senator Hoar, apparently now has a clear field for re-election in South Carolina. Col. W. W. Lumpkin has withdrawn from the race.

— Dr. Charles A. Eastman, a full-blooded Sioux Indian, a graduate of Boston University, and an author of repute, is to be employed for the next two years to give a new name to each of the thousands of individuals of the Sioux nation. He has already given names to about 15,000. This process is a step toward merging the Indians into American citizenship.

— Rev. Albert Clayton, member of the Legal Hundred, is elected president of the British Wesleyan Conference. He is said "to belong pre-eminently to the administrative type of workers," rather than to the ranks of distinguished preachers or platform orators. Two sons are missionaries in India and China.

— We are gratified to announce that Mr. Joseph S. Pike, a member of First Church, Union Square, Somerville, was unanimously elected city treasurer by the aldermen last week. The salary is \$2,700 a year. Mr. Pike succeeds James F. Beard, who died three weeks ago.

— A pleasing feature of the last Commencement time at De Pauw was the presentation to President Hughes of a president's chair by Chaplain W. E. Edgin, of the State Reformatory. The chair was made from a walnut tree that W. C. De Pauw, the benefactor of the college, often sat under.

— The *Central Christian Advocate* says: "The Ohio Wesleyan University conferred an honor on its venerable corporation and gratified the church everywhere when it admitted Mr. Robert T. Miller to the degree of Doctor of Laws. Few men in Methodism can more symmetrically fill out the outlines of the character and attainments associated with that highly honorable degree than Mr. Robert T. Miller."

— Dr. John F. Goucher, president of the Woman's College of Baltimore, and so generous a supporter and wise director of our missionary enterprises, will soon make a tour of the world for the special purpose of inspecting our work in the distant fields. He will be in India during the Jubilee celebration and will have part in it. While in China he will deliver an address at the centennial missionary exercises at Shanghai, and while in Japan he will assist in the dedication of the new chapel of our



college at Tokio. Bishop and Mrs. Foss and Secretary Leonard will be with him most of the time. Dr. Goucher's daughters go with him.

— Lord Charles Beresford is a staunch teetotaler. "I am now sixty years old," he said, recently, "and since I have entirely given up wine, spirits and beer, I find I can do as much work, physically and mentally, as I could do when I was thirty, if not more. I am always well; always cheery; laugh at the downs of life equally with the ups; and always feel fit and in condition. If only some of the young men would try going without liquor for three months, I do not believe they would think liquor at all necessary again."

— A telegram from Dallas, Texas, states that Mrs. Carrie Nation has been arrested and put under bonds for sending an article through the mails, entitled, "A Private

Talk to Boys." It is charged that she uses indecent language in the tractate. It is a pity that some interested friends cannot control this well-meaning but evidently unbalanced reformer. For saying as much several years ago, the editor brought down upon himself many letters of severe criticism and censure; but the later course of Mrs. Nation has fully confirmed the impression which we then formed of her.

— Bishop Hamilton has often been subjected to drastic criticism because of his prediction that the ideal American, was to come from the blending of our polyglot family, but here is Luther Burbank, the great mixer of vegetable and plant species, confidently announcing that the most perfect physical and ethical type of man the world has ever seen is to appear from the interblending of all the variant races

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## IN HIS PRESENCE

### The Soul's Peace

#### Invocation

Our restless spirits crave Thy gift of peace, O Lord, our Father! We need the inner harmony between our yearning and the end upon which it is set. We seek the peace that grows from the consciousness that all our purposes are in accord with Thine. Grant us the benediction of calm and courage for the day's work, that we may bear ourselves bravely.

#### Scripture

"But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace." — EPH. 2: 13-15.

#### Meditations

##### I — The Man Afar Off

There are three terms to be considered in the Scripture passage; the man "afar off," the man "nigh," the sphere in which they become united in the peace of a new life. Who is this man "afar off?" He is the forlorn dweller in the dismal land of ceremonial, commandment and conformity to the exaction of law. He stakes his salvation upon the issue of his exact performance of every legal requirement. Every step is determined not by what his own consecrated motives prompt, not by what love suggests, but by what the law requires. Therefore he knows neither freedom nor joy. The fear of transgressing some unknown or forgotten law haunts his steps.

##### II — Nigh to Christ

In contrast with this is the new man created by Christ in response to the act of faith. He acts from a new motive. His law is not found in any ceremonial or commandment; it is laid upon him by the love that resides in his own being. He does not need to hear the voice of any commander above that of his own redeemed and rejoicing spirit. Love speaks through that voice, and there can be no higher word. The control to which he gladly yields comes from the Christ forming within his own spirit. This is the secret of the Christian mysticism and the essential factor in the Christian experience. A man may be religious and a seeker after God in many ways; he can only be a Christian in one way, that is, by a living union with a living Saviour.

##### III — "He is Our Peace"

Another of those challenging paradoxes! Not, "He is the medium through which our peace is obtained;" but, "He is our peace." Jesus the living Master becomes a sphere in which the redeemed spirit finds life and love and harmony. One of the phrases in the New Testament which grows ever richer in meaning is, "in Christ Jesus." It reveals the new world in which the Christian lives. Old discords are removed; ancient enmity ceases; the world is peace, and there the spirit lives in joy.

#### Prayer

We long to know the full beatitude of that world where the discords of life are done away by our Saviour, and to enter into that heritage by faith, O God! Let there be no barrier of discord or confusion between our souls and the rest they crave in Christ. May He become truly the sphere in which we abide: our rest, our enfolding shelter, our benediction. Quiet Thou our selfish seekings and our striving for our own gain. Set Christ before us, Christ only, risen and eternal, as the object of our love, the joy of our life, the end of our endeavor. Thus give us the temper that shall go forth with the morning to accept each task with joy, and shall return to Thee at evening aware that Thy blessing and approval await our unafraid souls!

### New President Gammon Seminary

LAST week Prof. L. T. Townsend, S. T. D., so well known to our readers, was elected president of Gammon Theological Seminary, of Atlanta, Ga., to fill the place made vacant by the death of President L. G. Adkinson, which occurred some months ago.

Dr. Townsend was born in Orono, Me., in 1838. He is in superb health and vigor. He is a graduate of Dartmouth College and Andover Seminary. As a soldier in the Civil War, he acquitted himself with special credit. Entering the Methodist ministry in 1864, he immediately became noteworthy as a thoughtful, convincing and impassioned preacher. A professor in the School of Theology of Boston University from 1868 to 1893, he made a striking impression upon the large body of students who came under his care, and, as a preacher on special occasions, he made a profound and lasting impression. His sermons were written and prepared with great care. We have heard few men who can preach from manuscript so impressively and convincingly. A sermon the editor heard him preach at a session of the Vermont Conference, twenty-five years ago, on Paul, based on the words: "The cloke that I left at Troas with Carpus, when thou comest, bring with thee and the books, but especially the parchments," turned his attention afresh to the great Apostle in his unique leadership and work in establishing world-wide Christianity, and the effect lingers today as an inspiration.

Dr. Townsend has been a prolific author, his best-known volumes being "Credo," "Sword and Garment," and the "Supernatural Factor in Revivals." He has always been the stalwart friend of the negro, sympathizing fully in this respect with Bishop Gilbert Haven, whose devoted friend and helper he was privileged to be for more than a quarter of a century.

These later years Dr. Townsend has stood as the foe of what is known as modern Biblical criticism, with especial and unrelenting opposition to higher criticism. In higher criticism he sees evil, and only that, continually. He will not admit that there are, or can be, devout higher



PRESIDENT-ELECT TOWNSEND

critics, or that any light through their study and investigation has been thrown upon the Bible. On this point we differ from him, and believe he makes an irreparable and harmful mistake in the attitude which he takes towards criticism, in not discriminating between the devout and helpful critic or student of the Bible, and the undevout, revolutionary and destructive critic. His attitude toward Biblical criticism, therefore, we are constrained to say we consider a limitation to his many excellent qualifications for the position to which he has been elected. Gammon Theological Seminary is an endowed institution which ought to do the most thorough, luminous and helpful work in educating a generation of ministers to mold and fashion the negro race; and the larger vision, personal touch, and quickening power must be lacking in some degree in any man whose soul is not fully open to the fresher revelation and message which God Himself is sending forth in this day from His Word.

# How Can the Minister Get Most out of His Vacation?

## A SYMPOSIUM OF OPINIONS

Rev. John Reid Shannon, D. D.

The minister should take for his vacation motto Walt Whitman's words: "I loaf and invite my soul." There is truth in a wise man's remark: "Never so busy as when idle." The farmer will tell the preacher that the land that has borne good crops is not idle when lying fallow; for it is then undergoing important changes. The minister's vacation is to relieve the overstrained bow of its tension, to relax the overtense strings of the musical instrument. This is best done, as we believe, by giving one's self to the companionship of the poets, to drink in the tonic and inspiration of their verse, and by communions with the scenes of loving-hearted Mother Nature—watching the clouds drifting across the blue of the sky, hearing the birds sing, strolling by the brook as it ripples in music adown the hillside, etc.

Centre Church, Malden.

Rev. J. Francis Cooper

Depends on health, tastes, present conditions and plans for future. Pastor's vacation is a trust. I bring back most from natural scenery, climate, quiet, regular hours, out of door life, some play, helping the farmer, long walks and fellowship with nature—not killing any creature—bicycling where roads are good. Every day some good books, not all theological; cheerful company in moderation, neither frivolous nor talking shop; worship in the village church; a little preaching; hill-top views of new season's work; still hours with God and great truths. Vary at times by a long trip to study the world at large.

Trinity Union, Providence.

Rev. Edgar Blake

I get the most out of my vacation when I drop every care and all thought of my work and seek rest and recreation in entirely different surroundings. A few weeks in the country or at the shore, away from men and near to nature, is the best vacation for me.

St. Paul's, Manchester, N. H.

Rev. J. W. Magruder, D. D.

1. By disappearing from the public view and losing himself in "God's first temples." 2. By a manner of life that will make him a new creature, and send him back to his work with vigor and enthusiasm to attack it as if it were a new problem.

Chestnut St., Portland, Me.

Rev. George Skene, D. D.

I know one minister who thinks he gets the greatest benefit from his vacation by forgetting for the time that he is a minister. He abjures "good clothes;" expunges theology from his reading; avoids camp meetings and conventions; he sails on the sea; digs in the earth; rambles in the woods; goes a-fishing; courts nature; is wooed by her spirit and rests.

First Church, Union Square, Somerville.

Rev. L. Olin Sherburne

Re-creation is the end in view. Change of scene and diversion in thought are desirable. Congenial associations with something to do are essential. As a rule, the country man may find relief in the city, and the city man may find the same boon in the country.

Bellows Falls, Vt.

Rev. J. W. Hatch

Obtain accommodations with a prosperous farmer inland or on the coast. Retire early, as the light of day fades in the west, and the spirit of gentleness and repose is breathed upon all nature. Awake with the song of birds, to behold the indescribable glory, and to feel the magnetic power of early dawn. Breathe deeply. How delightful! Rest in the orchard. Go out into the forest, lie down on the cool earth, and let the gentle murmur of the leaves and the babble of the mountain stream soothe and strengthen. Far from people and affairs, near to nature and nature's God.

Belfast, Me.

Rev. Franklin Hamilton, D. D.

How can the minister get most out of his vacation? By living the vacation days in unaccustomed channels of recreation and inspiration. For the city minister a wisely chosen path would lead him to Mother Nature, and a loving study of her book.

"And Nature, the old Nurse, took  
The child upon her knee,  
Saying: 'Here is a story book  
Thy Father has written for thee.

"Come, wander with me," she said,  
'Into regions yet untrod;  
And read what is still unread  
In the manuscripts of God.'"

First Church, Temple St., Boston.

Rev. Charles M. Melden, D. D.

How can a minister make the most out of his vacation? It depends upon the minister, his location, the nature of his work, and his condition of health. No general statement can cover all cases. One may need absolute quiet—the mountain, lake, seaside; another the stimulus of summer assembly or travel. In a word, I should say let the minister seek that kind of a vacation which will restore tone and vigor to body and mind, for this is its object—better work for the rest of the year. For the majority of men a change of scene is desirable. It will bring one fresh views of nature and men, enlarge his horizon, and jolt him out of the ruts. For a man in good health and only weary, I doubt the value of a vacation spent in idleness. Change is rest.

Mathewson St., Providence.

Rev. W. H. Rider, D. D.

A vacation should be prescribed. If the preacher-patient has been in low lands, he should seek the higher altitudes; if in the higher he should seek the lower. If he is an everlasting mixer, he needs to "let up," for the crowd is not consistent with rest and meditation. If a hermit in his study, and lonely, he needs to get out with folks—his kind. If bookish he should "take to the woods." In a word, he needs relaxation at the point of greatest tension, and reinforcement at the point of greatest weakness. He should get this diagnosis of physical and mental condition.

Garden St., Lawrence.

Rev. Henry E. Dunnack

A minister demands a vacation, because the bow that is always bent will soon refuse to send the arrow to the target's heart, therefore: 1. Go somewhere, only get away from the old things and places. 2. Go somewhere, absolutely; hang out the sign, "All wires down." 3. Go somewhere, and fish, go! climb, sail, walk, dream, do anything you wish, and do it the same day.

Augusta, Me.

Rev. R. F. Holway

The minister whose church grants him a vacation is in duty bound to use it for the purpose for which it was given. That does not necessarily mean in idleness, but in change of environment and occupation. Let the boiler (brain) "cool off" by making no more fire under it than is necessary. Let him live as much as possible in the "open," casting his body on the bosom of nature and his soul on the bosom of God. Few books, but the fullest use of nature's resources. The degree to which he should minister to others depends upon his need of a vacation. It may be his best service to others will be a religious care of himself. "They made me the keeper of vineyards, but mine own vineyard have I not kept" (Song of Solomon 1:6).

Harvard St., Cambridge.

Rev. E. S. Tasker

To get the most out of his vacation, the minister should leave behind him all the cares and perplexities of his parish. Then let him get near to nature, live in "God's out-of-doors," and revel in the beauty and grandeur of the Creator's handiwork. A few refreshing books that will turn his thoughts into unusual channels may be of great benefit. Daily waiting

upon God to renew spiritual strength will also bring buoyancy to mind and body.

Tilton, N. H.

Rev. C. H. Stackpole

Well, I have tried several ways. It depends. One thing for one man and another for another, and one thing at one time and another at another. But the two essentials are rest and change. Therefore I should not seek to supply a pulpit or to see how many conventions and camp-meetings I could attend; rather give me the solitude, or an ocean voyage with the recreating scenes of the old world.

Bromfield St., Boston.

Rev. W. S. Macintire

Two objects to be gained: freedom from care, and recreation. To secure the first we must be away from our usual vocation. The second may be obtained by a variety of ways; the best must be decided by the individual. It may be by complete rest, or it may be by vigorous exercise. It is important that each one select the best method for himself. Ministers need more physical exercise, and their vacations should be so planned as to gain them opportunities to store energy for future service. Mountain climbing, boating with oars, farming, anything that will tone up the system.

Rockville, Conn.

Rev. Charles E. Davis

Vacation is for one who has worked so hard that he must have rest. The very best change is needed. My wife and I are taking our very best vacation. We have crossed Lake George and Lake Champlain and are at Eagle Camp, on the western shore of an island in northern Champlain. No telephone, no hum of business, no pastoral duties—we are not even planning our fall work. We did that before leaving home. The motto of our camp is, "Style is dead, comfort is king." Walking, rowing, sailing, reading, looking at the wonderful Adirondacks across the lake—these give us an absolute change, perfect rest, and are preparing us for our fall work.

Westfield, Mass.

Rev. Eugene M. Antrim

Just rest—then rest again! To love human kind sincerely for eleven months, get away from them for one. To like "folks" you must sometimes avoid them. Go to lakeside, seashore, mountain or farm. Begin the day with 30 minutes' reading of the old Book for your own good, not another's. With a prayer that your heart and soul and passion for your ministry may be made anew, while nerves and vigor, physical and mental, are being refreshed, then forget God for the rest of the day in the wonders of His world. Plunge into the sea, go a-fishing, drink in the wine of woods. Read, but not too deeply. Get out of the ruts. Be a boy again. Play with children. Don't over-eat. Don't work too hard at play. Then spend the last five days of your vacation at a Summer Conference and go in to win.

Trinity, Springfield.

Rev. C. W. Holden

To go away just into the open, to live on the ground floor, and be quietly, yet gloriously, primitive, with conventionalities and conventions far removed; to study the impartialities of nature, to load up with her unselfishness; and then, and thus, come back ready for service as unstinted as nature's. This is my ideal vacation.

Watertown, Mass.

Rev. L. J. Birney

First. By joining the laity in feeling and fact, consenting to be preached to. Vacation, the minister's finest opportunity to see through the eyes of a layman, the problems of church, Christ, and kingdom. Incapacity for laymanship spells for the minister incapacity for leadership. Second. By spending every available moment in discovery, in fields, woods, and waters. Discovering why the sceptical scientist said, "I found God in the feathers on a butter



fly's wing;" why Rocky Mountain Jim said after looking over a wide valley, "Oh, but there is a God;" why Linnaeus fell on his knees and prayed when he saw a field covered with English gorse; why Joseph Parker, after standing for an hour motionless at the prow of a liner, looking at the sea, said when asked what he saw, "Nothing but Almighty God." To be a layman and a discoverer, for one month, fills a fresh new barrel for eleven.

*Newton Centre, Mass.*

#### Rev. Herbert D. Deetz

By a complete change, and giving the bow a chance to unbend. Living much in "God's out of doors," and reading and brooding with the luxuriant sense of freedom from pressure and care as when a boy. Personally I hope to camp under a tent two weeks and take a carriage trip the other two.

*Grace, Haverhill, Mass.*

#### Rev. William Wood

By such rest or change of work as in nowise fatigues or impoverishes, but in reality recreates and invigorates.

*Bridgton, Me.*

#### Rev. George S. Butters, D. D.

By thinking more of his family than himself, and interesting others in his favorite recreation. The minister finds that nothing is more restful than the feeling that others have come to appreciate the things which drive his care away. To make new friendships and renew old ones, and to steer clear of mosquitoes and ministers.

*Newton, Mass.*

#### Rev. Matthias S. Kaufman, D. D.

It depends upon the minister. If he is young and robust, he may get most by attending some good summer school, Chautauqua Assembly, or several camp-meetings, where he may extend his acquaintance with people whom it is an inspiration and pleasure to know. Should he be one who especially needs physical recuperation, then he may get greatest benefit by going where he finds least restraint and largest freedom to fish, hunt, swim, play simple games, read, lounge, sleep, in a quiet, undisturbed retreat. Give me fishing, boating, bathing, where society demands are very simple.

*Trinity, Norwich, Conn.*

#### Rev. G. A. Grant

If the vacation is only two weeks, my suggestion is: Just vacate! If the vacation is a month or more? Then it is probably true that except in case of a sick man it does not pay to give up all mental or spiritual labor. Think what a month may mean to a busy pastor who has to make regularly five or more addresses each week on the Bible message! Here is his opportunity to make a new, natural (unconstrained) study of the Bible. Here he will gather up much which he had to let go during the regular routine. He will have a needed chance to view the Bible in the light of his most recent mental advancement. This will give him a practically new Bible and freshen his whole ministry. Such a vacation would be a paying investment for any church or pastor.

*Hazardville, Conn.*

#### Rev. S. M. Dick, D. D.

Live out of doors; take a reasonable amount of exercise and recreation; read some good literature; meditate; pray; be good. Come home ready for business.

*Trinity, Worcester.*

#### Rev. Philip L. Frick

Recreation must be the minister's vacation ambition. Under obligation is he to his church and to himself, then to store new energies. His body will need relaxation. He can find it in open-air play and work. Some long standing and choice invitations from his friends, the books, he will be glad to accept. In his freedom from routine and hurry, one or two subjects of special literary interest he will care to get on intimate terms with, or even to set pen to. What a splendid opportunity, also, to look at himself and his church in perspective, so as to meet the church's needs with suitable plans; and to brood over cardinal pulpit themes so as to include something from all of the Gospel in his next year's preaching. And being much in

"God's out of doors," he will strive by all possible openness of soul to be much with his God.

*First Church, Chelsea, Mass.*

#### Rev. F. W. Coleman

1. By keeping clear of camp-meetings, conventions, and quasi religious or educational gatherings, except in cases of absolute necessity. 2. By breaking up, as far as possible, the routine of everyday life and seeking those things which will give the mind and soul freshness, vivacity and creative energy. 3. By taking an intellectual, aesthetic and religious interest in nature for its own sake and for his own sake.

*St. Paul's, Fall River, Mass.*

### OUT OF THE SHADOWS

REV. JAMES COOTE, D. D.

Emblazed is heaven's imperial dome,

By wizard fingers draped anew,

Fretted its ebon monochrome

With filigree of silver foam,

Textured with purple, saffron, blue.

On mountain, valley, mere and wold

The glad-faced sun is smiling bright,

And flinging rich largess of gold,

While on the waters wealth untold

Mantles each wave with ermine-white.

So, from the blackest clouds of night

That gloom at times the church's skies,

God's face will shine, with love bedight,

And all the shadows that affright

Transmute to wreaths of rainbow dyes.

The tumult of proud-crested main

And swart-winged tempest's hurtling wrath

Against His purpose strive in vain;

For Him the mountains are a plain,

The white-capped waves His shining path.

*Thompsonville, Conn.*

### THE MOTHERS IN ISRAEL

REV. THEODORE L. CUYLER, D. D.

WHEN the Hebrew matron called to Joab from the wall of the beleaguered city of Abel and exhorted him to spare the town and "a mother of Israel," she did more than she bargained for.

She not only saved her own life, but she originated a fine proverbial expression which has constantly been applied to good women who have distinguished their maternity by a beautiful and godly influence. The holy-hearted Hannah heads the roll of these model mothers—the woman who dedicated her first-born son to God in these memorable words: "For this child I prayed, and the Lord hath given me my petition which I asked of Him, therefore I have lent him to the Lord. As long as he liveth, he shall be lent to the Lord." Samuel also heads the roll of eminent servants of God, who owed an incalculable debt to wise maternal influence.

What was true in ancient times has been true ever since. At the starting point of a vast majority of the best Christian lives stands a Christian mother. When I was a student in Princeton Theological Seminary, the chairman of the examining board requested all of us who had praying mothers to rise up, and nearly the whole 150 leaped instantly to their feet. There we stood, a living witness to the power of a mother's prayers, and of her shaping influence and example.

My own widowed mother was one of the best that God ever gave to an only

son. She was more to me than school, or college, or pastor, all combined. In our early rural home, the first Sabbath-school I ever attended had but one scholar, and she was the superintendent; the only book studied was God's Book, and committed to memory. During my infancy she dedicated me to the Christian ministry and kept that steadily before her own eye and mind. I cannot now fix the date of my conversion; it was her constant influence that led me gradually along, and I grew into a religious life under her potent training, and by the power of the Holy Spirit working through her untiring energy. If all mothers were like her, the "church in the house" would be one of the best feeders of the church in the public sanctuary.

We ministers must not take on airs. There is a ministry that is older and deeper and more potent than ours; it is the ministry that presides over the crib, and impresses the gospel influence upon the infant soul. Before the pulpit begins, the Sabbath-school begins, the mother has already begun, and has been moulding the plastic wax of characters for weal or woe, for heaven or hell. A prodigious power this; it is the power which sent Samuel out of the godly home of Hannah, and wicked Abaziah out of the home of godless Jezebel. Both of them "walked in the way of his mother."

Far be it from me to underrate the influence of fathers for good or evil. But still the fact remains that it is mainly the mother who shapes the home influence and imparts to it its prevailing atmosphere; for the most important part of the moral education is atmospheric. The purity or impurity, the tonic or the demoralizing qualities of that atmosphere of the home, depend, for the most part, on the mother as the sovereign of the home. There is her throne, there her sway, there she can make or mar the destiny of the immortal soul beyond any one this side of the throne of God. Among eminent ministers none preached the great vital doctrine of the atonement more powerfully than Dr. Newman Hall, of London. He almost idolized his mother, and told me that the first words she ever taught him were, "God so loved that He gave His only begotten Son." The text became the keynote of his ministry, and of his world-known tractate, "Come to Jesus." Susannah Wesley's hand rings all the Methodist church bells around the world today.

Would that I could burn it in the heart of every mother who reads these lines, that, under God, she is chiefly responsible for the moral and spiritual welfare of her household. If the mother is a frivolous fashion worshipper, utterly prayerless and irreligious, or even careless of the spiritual welfare of her children, the whole home atmosphere catches the taint. The downward pull of her home preaching is quite too strong for the upward pull of the best preaching in God's house on the Sabbath. On the other hand, if she does her utmost to make the religion of Jesus attractive to her family, if she is watchful of every opportunity to lead them Christward, if she follows up the effect of Sabbath gospel, by the powerful influence of home gospel, then there is almost a moral certainty that

God will send His converting grace into that household. Let the mothers in Israel who read this, try the blessed experiment for themselves.

Carlyle found the teachings and the granitic piety of his old Scotch mother about the chief breakwater against scepticism; his rugged roughness seems always to have sweetened in her presence. That eminent preacher, Richard Cecil, of London, tells us that when he was a youth he tried his utmost to be an infidel, but his mother's beautiful and eloquent Christianity was too much for him. He never could answer that. Sometimes she used to talk to him, and weep as she talked. He says:

"I flung out of the house with an oath—but I wept, too, when I got in the street. Sympathy is the powerful engine of a mother." Yes, there is power in her love when it is reinforced by the grace of God to reach and bring down the most stubborn heart; it is the power that goes miles deeper than pulpit appeals, for it links itself with the primal instincts of our nature. If every parent were thus faithful in prayer and winsome example, we should behold what Dr. Horace Bushnell called "the outpouring power of the Christian stock." The family would become the nursery and training school of religion. The home of natural birth would become the place of the new birth, and children, instead of running loose on the open common of sin to be pursued by "revival efforts" in after years, would be led early to Jesus and into His church fold.

"Take this child away and nurse it for me, and I will give thee thy wages," said an Egyptian princess to Jocebed, the mother of Moses. She got her wages in better coin than silver or gold. She got

them in the joys a mother feels when she yields up a part of herself to sustain her darling child; she got them in the love of the babe she nursed; she got them in the glorious service which her son wrought for Israel in after years. She was paid in the heavenly coin with which God pays good mothers. For all her anxieties and all her exertions to preserve the life of her "goodly child" was she abundantly rewarded.

When God lays a new-born babe in the arms of a mother, He says to her heart, "Take this and nurse it for Me and I will give thee thy wages." The answer of maternal love should be: "O God, Thou hast put Thy noblest workmanship into my hands. I accept the precious trust. I will shelter this young life under Thy mercy seat. I will be truthful that it may never learn falsehood. I will nurse this son in its infancy with the sincere milk of love, that in after years it may bear strong meat for strong service of God and righteousness. O Heavenly Father, make my life in harmony with Thyself, that this young life may reflect Thy blessed image in following my example."

To such pious fidelity God offers the highest wages. He pays the heart's claim in the heart's own coin. Faithful Hannah found her highest reward in Samuel's great career. Moses on the Mount was the "wages" of the poor Hebrew mother who cradled him in her basket of rushes. Saint Augustine's mighty service for the Gospel was the best reward that God could give Monica; our Washington was God's splendid recompense to Washington's mother. The Lord never breaks His covenant with those who fulfill their

Brooklyn, N. Y.

mouth of the starving prophetess. This dark picture is illumined by one bright ray, the testimony of the prisoner that she was comforted by a marvelous manifestation of Jesus Christ. He comforts those whose hearts are right, though their heads may be askew.

When released from prison, Ann, the ignoramus, preached with such power that signs and wonders of a physical kind followed. Her hearers began to shake. Hence the nick-name "Shakers" was applied to her adherents. To shaking were added dancing and the gift of tongues, of which the prophetess is said to have spoken seventy-two fluently. About this time she was fined \$100 for disturbing a church service. Probably she interrupted a Church of England service by giving her "testimony," as some of the fanatics of those days were accustomed to do.

After having been shut up a while in a madhouse for denouncing matrimony as a sin, she embarked for America with eight disciples, and settled at Watervliet, near Albany. Here they encountered political tribulations because they would not take the oath of allegiance to the Continental Congress, renouncing obedience to King George III. It was in 1774, when the American Revolution was simmering in the colonies, and all persons who did not sympathize with it were branded as Tories, and suffered persecution. For this reason Ann and her company—minus her husband, who married another wife and staid in England—were imprisoned, but only for a few weeks, because of the interposition of Governor Clinton, who did not fear that the American ship of state would be shipwrecked by the conscientious scruples of a little band of fanatics captained by a woman.

In the ten years of her life in America—for she died in 1784—Ann as "the incarnation of infinite wisdom" and the "second appearing of Christ" as really and fully as Jesus of Nazareth was the incarnation of power, or Christ's first appearing, was very zealous in preaching the new gospel and slowly making converts, till 1780, when a great religious revival, chiefly among the Baptists, occurred in New Lebanon, in which she, holding in abeyance her peculiar doctrines for a short time, took an active part in promoting the awakened religious interest. By so doing she acquired an influence which enabled her afterwards to increase very greatly the number of her deluded followers, and to establish in that town the present flourishing Shaker community.

Says a historian: "When the good mother had somewhat established her authority over her new disciples, she warned them of the great sin of following the vain customs of the world, and, having fleeced them of their earrings, necklaces, buckles, and everything which might nourish pride, and having cut off their hair close to their ears, she admitted them into her church. Thus metamorphosed, they were ashamed to be seen by their old acquaintances, and would be induced to continue Shakers to save themselves from further humiliation." In 1781, attended by her elders, she established several societies as the result

## Some Women Misleaders

REV. DANIEL STEELE, D. D.

No. II.

Ann Lee

ANN LEE, founder of the Shakers, was the daughter of a blacksmith. She was born in Toad Lane, Manchester, Eng., in 1736. She was never sent to school, being the victim of the cruel system of child labor then prevalent in English factories before the days of the philanthropist, the Earl of Shaftesbury. At one time she was a cook in an infirmary in her native town. At her marriage both the bride and the bridegroom made their marks, being unable to write their names in the parish register. Her husband's name was Abraham Standerson. Their four children died in infancy. Up to this time she was known as a quiet woman of a somewhat visionary temperament.

In 1758 she joined a small religious body of refugees from France. They were a sort of fanatical pre-millennialists led by Jane Wardley, the professed incarnation of the spirit of John the Baptist operating in the female line, the she-Elijah of the eighteenth century. This species of Adventism seems to be productive of many upstart Elijahs and of a few false Christs, of which Ann Lee was one; for she now began to style herself "Ann the

Word," or Logos. The doctrine of the French Prophets was that the second advent of Christ would be in the form of a woman. As Eve had entailed moral evil on her race, it was eminently fitting that a woman should be its redeemer. Ann's disciples accepted her new title, "the Word," and were aflame with zeal, preaching the new Messiah in season and out of season. Mob violence attended their efforts.

Ann and her husband seceded from the society of Friends and joined the French Prophets, the so-called Camisards, who fled to England from great persecution. Ann Lee soon became prominent among them, and began to preach against marriage as inconsistent with a holy character. For this she was arrested and thrown into prison. This was before John Howard had let down his plummet to sound the depths of wretchedness in European prisons. If he had begun with the jail in Manchester, he would have found Ann Lee immured in a dark dungeon two weeks without food except that in a liquid form poured by her friends into the bowl of a tobacco pipe, the stem running through the keyhole into the



of a preaching tour through the New England States.

Strange as her fanatical doctrines and practices may appear, Ann Lee today has complete influence over her societies, containing some men and women of marked intelligence and superior talents. Her word is a law from which there is no appeal. She is considered as the very Christ at whose tribunal the world is to be judged. In the church she is standing as God himself. Obedience to Mother Ann Lee, unquestioning and entire, is the one lesson that the orphan taken into a Shaker family is required to learn perfectly. The Shakers all believe that Ann Lee's revelations are accredited by the miracles she, as the eternal mother, wrought, and that her ministry introduced the latter-day glory of the millennium. They believe in the reality of constant intercourse with the world of spirits. There are "poems" of Mother Ann which it is claimed have been dictated by her from the spirit world. It is believed that she had the gift of tongues, and was also endowed with the gift of healing, and that she bequeathed both of these charisms to her followers. From her labors and from the efforts of her disciples, there were in 1870 eighteen distinct communities, with eighteen church buildings capable of seating 8,850 persons. At that time their property was estimated to be \$10,000,000. They are now waning in numbers, and some of their dwellings stand empty. We cannot believe the statement of an English historian that, for the mortifying of the flesh, men and women Shakers were ever required to dance together in the apparel of Adam and Eve before the Fall.

Milton, Mass.

## WASHINGTON AND BALTIMORE LETTER

"NEWMAN."

THE first session of the Fifty-ninth Congress has closed, and, as Mr. Roosevelt has said, it has done "more substantive work for good" than any Congress for a number of years. What things have been done the country well knows of. One thing your correspondent wishes to say: If Mr. Roosevelt is a mere demagogue or politician he is a marvelously astute one. He seems rather to impress many of us as being a prophet of the Lord, sincerely working for the betterment of his country, and this impression is not diminished by living near or in Washington, thus coming into close contact with the President.

Speaking of the relation of the Congress just closed to the President, the *Washington Post* says: "Col. Sam Thompson," remarked Col. Elzy Mitchell, of Kentucky, 'if I thought I was man enough, I'd give you one of the biggest whippings one white man ever gave another;' and that is what Congress would do to Mr. Roosevelt—if it felt that it was 'man enough.'" This aspect of things has been somewhat amusing to some of us who have been able to visit the sessions of Congress through the past months, but the real good that has been accomplished, whatever its secret feelings or motives, is cause for great gratitude by the whole nation. As a side lesson, what a wonderful amount of power a man can secure to himself who im-

presses the people that he is loyal to his ideals, and that his ideals are true to the highest interests of his country and his fellow citizens! Congress not daring to "whip" Mr. Roosevelt because the people believe in him! How one would like to read the history of these times about five hundred years from now!

One important thing Congress did not do was to enact a Sabbath law for the District of Columbia. However, Congress is not to blame, but the people of Washington. If Washington wanted a Sabbath law, Congress would make it. As it is, every kind of work is legal in the city on Sunday, and a great deal of work is done. Even Government work is not omitted, and work on the construction of Government buildings is carried on. Except for the fact that the tone of Washington is exceptionally good, owing to the class of help employed at the Capital, the condition of things would be much worse than it actually is. It is bad enough as it is, and it would not be amiss if the whole country took an interest in the enactment of a suitable Sunday law for the nation's seat of government.

Another important thing Congress did not do was to act finally and righteously in the case of Senator Smoot. Was this because the country as a whole did not demand such action with enough emphasis? Earnest has been the protest against this representative in our national body, but if it had been earnest enough, it would have been heeded before this. It seems to your correspondent that the next time Congress meets it should be made to know without reservation the determination of the Christian sentiment of our people everywhere in such manner as to leave no room for further hesitation. This apostle of a leprous institution in our national life should not be seen in our Senate through another session.

On June 24, in the Calvary Baptist Sunday School House, Washington, was celebrated the thirteenth anniversary of one of the most important organizations of the country, namely, that of the Anti-Saloon League of the District of Columbia. It was in Washington, and through the efforts of the District League, that the National Anti-Saloon League was organized two years later—1895—an organization which promises to be one of the greatest allies, if not the greatest, that the general temperance movement possesses. The anniversary was fittingly celebrated, and the League of the District goes out upon its further important mission with the prayers and support of the best people of the Capital.

When the League was organized there was a total of 1,100 licensed liquor places in the District. The total number at the present time, though the population has greatly increased, is but 659—by far too many, to be sure, but a notable reduction through the important and earnest work of the League. To no one is as much credit due for this gratifying result as to the earnest president, Mr. James L. Ewin. It must be said, however, that Mr. Ewin has had a very able corps of faithful assistants. Let all Christians pray for the Anti-Saloon League, that it may everywhere reduce the number of saloons, and finally drive this monstrous blood-sucker from our fair land.

A movement was inaugurated in Washington, and presented to the various preachers' meetings, to secure the services of Messrs. Torrey and Alexander for a series of revival services next winter, but the movement did not meet with sufficient approval to justify its promoters in invit-

ing the noted evangelists to undertake the work. By some this is regarded as an indication of the conservative sentiment of the Capital; by others it is looked upon as a sure sign that Washington greatly needs such work; and by still others it is looked upon as a good sign, indicating a disposition on the part of the preachers and people there to do their own work. No doubt there is ground for the contention of each class, and it is to be hoped the city will enter into a hearty revival campaign at the proper time, that will result in many conversions and the general spiritual quickening of the entire population. There can be no doubt that the ideal way of revival work, whatever results may be secured by other methods, is that done by the resident forces of the communities and churches.

The election of Dr. Thirkield to the presidency of Howard University is gratifying to the Methodists of this section, and his going to Washington will be heartily welcomed by the people of that city. There is a general feeling of expectancy in reference to the work of Dr. Thirkield in that important institution, and his friends know that he will fully meet all the demands of the situation.

And now it looks as if Washington is to become a great commercial city! Its beauty and its peculiarities as the Nation's Capital have long been known, but it will not long, we are told, continue to be known for its absence of great business enterprises. There is a strong movement among the representative business men of the city to encourage and foster manufacturing and wholesale enterprises there. A committee has just given forth a "Trade Proclamation," in which the possibilities and opportunities of a great wholesale business are set forth with much promise. Many of the enterprising residents there do not like the idea of continuing the city merely as the tail-end of the Government establishment. They have no vote as it is, being "political eunuchs," as some one has designated them, and are otherwise unnecessarily handicapped. Washington is having a phenomenal growth, nevertheless; but it is felt that the growth will be greatly augmented by the new departure, and it doubtless will. It need and will in no way interfere with its other and older attractions.

Considerable interest is bound to develop in this section in reference to the proposed restatement of doctrine, coming from the Methodist Episcopal Church, South. The source of it alone creates interest, but the subject in itself is not a light or unimportant one. There is little doubt that it will be discussed in the preachers' meetings, and the discussion will develop many things. Your own statement of the case in *ZION'S HERALD* of June 20 was timely and valuable. "Newman" says, let the discussion go on and let the restatement be made. Both, in his way of thinking, can only do good.

The Baltimore Conference Itinerants' Club is offering a very attractive program for its ninth annual meeting at the Emory Grove camp-meeting grounds, July 17-19. Some of the prominent lecturers on the program are Dr. Edgar Young Mullins, of Louisville, Ky., Dr. William H. Crawford, president of Allegheny College, and Bishop A. W. Wilson, of the Methodist Episcopal Church, South. The subjects to be discussed are wholly of a historical and theological character, and will, undoubtedly, prove to be of a most interesting and profitable nature.

## THE FAMILY DEPARTMENT

### HER GARDEN

EUGENE C. DOLSON.

Once, ah! so lately, in the June time hours,

These blossoming vines by loving hands were pressed;

Today rank weeds o'ergrow her garden flowers—

All, save the rose wreath on her pulseless breast.

Floridaville, N. Y.

### Thoughts for the Thoughtful

Selections from DREW SERMONS. Published by Eaton & Mains; New York. Jennings & Graham; Cincinnati.

While the Bible grapples with the dreadful problem of sin, and reaches down into the depths of a fallen world's woe, it bubbles over with joy. It is the gladdest book ever given to the world. The Old Testament is not a gloomy cult overshadowed by the thunderclouds of Sinai; its very law enjoins gladness. (Deut. 28:47, 48.) As to the New Testament, it is the "gospel," which means *glad tidings*. — ALEXANDER H. TUTTLE, D. D., "Israel in Egypt."

Much of our pettiness of thought and feeling grows out of undue anxiety for the necessities of life; and he will be set free from this who learns the full significance of Jesus' gracious words: "Your Father knoweth that ye have need of these things." The genuine Christian life is large and generous and strong, for it can rise to the mountain tops of privilege, it can soar to the stars of deathless hope on the untiring pinions of confidence in the Heavenly Father's care. — FRANCIS HUSTON WALLACE, D. D., "The Supreme Freedom."

Truth is of little value to society until it gets into personal solution. Take the process of electroplating, and we require more than the proximity of the baser to the higher metal, more even than the electric current running between the two. The richer metal must get into solution before it can be transmitted to the poorer. So between lives the possession of knowledge or of personal magnetic influence is not sufficient. Our ideas and knowledge must come into life solution before the essence can become sufficiently refined to be transmitted to other minds or lives. — SAMUEL F. KERFOOT, D. D., "The Life Teacher."

How often God turns obstacles into opportunities and builds stairways out of stumbling stones! Judson in Burma, Livingstone in Africa, and Butler in India, seemed again and again to be face to face with conditions apparently defying all possible success; but God made those missionary heroes to be the instruments for arousing a world-wide interest in the cause of missions. How often in the history of biblical criticism the forces of rank unbelief have appeared to rejoice at what seemed to be incontrovertible arguments against both the inspiration and authenticity of this Bible. At periodic intervals, Diocletian, Hume, Voltaire, Paine, Ingersoll and many lesser lights have prophesied the speedy overthrow of Christianity. . . .

In the light of history, how many of these human attempts to dethrone God have seemed as puerile as would be the attack of a mosquito fleet upon Great Britain's impregnable Gibraltar! — FRANK P. PARKIN, D. D., "Make it Sure."

We ought to go unafraid with truth anywhere, and go with her all the way. God loves entire truth in the inward parts. We ought to pray: "Send out Thy light and truth; let them lead me." But many are frightened when they find their premises are leading them straight over some of their cherished notions, and they draw back like Saul before the ghost of Samuel that he had called for. They have not the courage for their own conclusions. But truth must have its own highway, and we must travel it. There is nothing better in the world than to know the truth. The truth is always safe. The truth is always the best. — LEVI GILBERT, D. D., "Freedom by the Truth."

Duty! It may seem hard, dull, exacting, exhausting; it is the daughter of the voice of God, and a mine of inexhaustible wealth. The soul allied to it has a guarantee of revelation and increasing treasure. The slaves of duty are the heirs of God. Let a man be true to his sense of right, absolutely, rigidly obedient to every moral obligation, sensitive to all his own holiest instincts. Glory lies that way. He may be poor and lowly in the world's esteem, and the world may pity him, but he needs no pity. God honors him and dowers him with moral wealth, and flashes upon his humble soul spiritual surprises. — WALLACE MACMULLEN, D. D., "Hidden Treasure."

God gives to each one his opportunity in due time. But like the blind man we must be listening, waiting, expecting its coming, and seize it before it is gone! Alas! many men are failures in life, not because they had no chance, but because they were not listening for the coming of their opportunity, and did not secure it before it was gone. Why, opportunity for us is God's gift every day. The morning sunbeams smile out opportunity to know Him and love Him each new day of life. The daytime hours bring us opportunities for growth in character and works of righteousness; the evening, opportunities to contemplate His lovingkindness and remember His many promises of love and tender compassion. Life — it is God's gift of opportunity to know Him and to grow up into His likeness. — JOHN WELLINGTON FRIZZELLE, D. D., "Having Eyes to See."

It is the man, the woman, everywhere, who has found a purifying purpose and passion, whose life is given to the kingdom, who stands for the things which are honorable and lovely and of good report — for justice, truth, knowledge, purity and brotherly kindness — apostles, martyrs, saints, all who march beneath the blood-red banner with which "the Son of God goes forth to war." These are the heroes who give savor and light to our earth, these the men and the women who make the world worthy of the respect of angels and of God. Their victory, and the only victory possible over the world of unrighteousness, is through "faith." It is the grip upon an

unseen truth, an unseen world, an unseen Being, and the self-committal to these, that make victorious men and women. Faith changes dwarfs into giants — that faith which makes a man the property of something outside of and above himself, and which brings an unquestioning obedience to this higher duty. — HERBERT WELCH, D. D., "The Evolution of the Heroic Ideal."

The old man's staff is a rapier at death's door. Death is near. What of it? Physical death is more to be feared by the young, for more of the young die. In them the machinery of life is taken apart for force, whereas in the aged its dissolution is gradual. He drops from the tree of life like ripened fruit. Catharine, Empress of Russia, who prohibited funeral processions passing her palace and consigned them to night, was in the bondage of morbid fear. The eminent Professor of Medicine in Oxford University has observed but two cases in five hundred deaths accompanied with terror. Physical death is too much dreaded. . . . The bird has only what it sees in its surroundings, the sailor observes only the heaving billows, but the captain's mind contains latitude, longitude, soundings, proximity of port. He lives in what is beyond in all the three dimensions. With faith in Him who is the resurrection and the life, the aged walks on earth but his conversation is in heaven, he lives in time and also in part in the blessedness of timeless eternity. The nearer we approach a shining object the brighter it is. "The last of life for which the first is made" close to the celestial city is beatific with its illumination. — WILLIAM J. THOMPSON, D. D., "Old Age."

We are ceasing to marvel that Jesus said unto us, "Ye must be born anew." The marvel is that we ever did marvel at it; as if it were a thing more remarkable to be born into the kingdom of God than to be born into the kingdom of man. To be born anew is no more marvelous than to be born at all. Indeed, the more one comes to know of the mystery of life, the more does he marvel at that which is born of the flesh. You say you do not understand the spiritual birth? I say I do not understand the natural birth. I can appreciate the feelings of the reverent soul who said he seldom saw an infant in its mother's arms without wondering, as did George MacDonald,

"Where did you come from, baby dear?"

And the only answer he got to his query was not scientific, only poetic:

"Out of the everywhere into here."

And I look with equal wonder at every child that is born of the Spirit, and ask in bewilderment: "Where did you come from?" And the answer I get is again not scientific, only poetic: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." We cannot understand the beginnings of embryonic life, . . . nor can we trace the ultimate unfoldings of the Life. All we can know is the direction it is taking. It is going on unto the perfection that shall be, when "we shall be like Him; for we shall see Him as He is." All else is shrouded in mystery. — JAMES W. MAGRUDER, D. D., "A Churchman's Interview with Jesus."



## THE LILT OF A LAUGH

I've toiled with the men the world has blessed,  
As I've toiled with the men who failed;  
I've toiled with the men who strove with zest,  
And I've toiled with the men who wailed.  
And this is the tale my soul would tell  
As it drifts o'er the harbor bar:  
The sound of a sigh don't carry well,  
But the lilt of a laugh rings far.

The men who were near the grumbler's side,  
Oh, they heard not a word he said;  
The sound of a song rang far and wide,  
And they hearkened to that instead.  
Its tones were sweet as the tales they tell  
Of the rise of the Christmas star—  
The sound of a sigh don't carry well,  
But the lilt of a laugh rings far.

If you would be heard, at all, my lad,  
Keep a laugh in your heart and throat;  
For those who are deaf to accents sad  
Are alert to the cheerful note.  
Keep hold of the cord of laughter's bell,  
Keep aloof from the moans that mar;  
The sound of a sigh don't carry well,  
But the lilt of a laugh rings far.

—Strickland W. Gillilan.

## THE FRAGRANCE OF AN ENGLISH VIOLET

GRACE M. EVERETT.

VIOLET TRUE was a great favorite with all the girls. Everywhere she went she was sure to be surrounded by a group of admiring friends. One Saturday evening two of them met her on the street, and, as usual, stopped for a friendly chat.

"No," said Violet, at length, with much decision, "I cannot go on the excursion tomorrow. It's Sunday. If it were any other day, I'd love to go. But I can't go on Sunday; so good-by until Monday morning."

"Oh, dear!" sighed Jane, "I did hope you would go this once, even if you didn't just approve. But now I suppose it's settled, and there's no use in teasing."

"Yes," said Violet, "it's settled—'written in the laws of the Medes and Persians, that altereth not;' so good-by once more."

With that she turned and walked quickly away.

"Mamma," she said, as soon as she reached home, "I told the girls I wouldn't go tomorrow."

Her mother looked at her lovingly. "I knew you would," she said; "and I am sure you will be rewarded for your sacrifice. But come now," she added, "supper is ready and your father is waiting."

"Well, how is my English violet tonight?" asked Mr. True, as his daughter entered the dining-room.

"Oh, blooming!" she replied, gaily.

"That's good, I'm glad to hear it," he replied. "Nothing's sweeter than a violet just in bloom."

The girl felt a bit embarrassed, and tried to change the subject.

"Papa," she said, "I'm not going tomorrow."

"Now I know," said her father, "that you are a real English violet, and not an artificial one."

"How's that?" asked Violet.

"Why," said her father, more seriously, "Shakespeare says the 'Violet is for faithfulness;' and you're faithful to your convictions. That's how it is."

There was a light in his eye and a tone in his voice as he said this that Violet understood.

The next morning dawned bright and clear. As Violet looked out of the window she was tempted to wish that it was not Sunday, so that she would be free to go on the excursion. But the next instant she chided herself quite severely. "Violet True," she said, "what ails you this morning? You must be backsliding, for you never wished that it wasn't Sunday before."

At Sunday-school that day there were only two scholars in the class.

"Is this all?" asked Violet, as she took her seat. "Looks a little lonesome. We'll have to sit close together in order to keep warm."

The lesson was not very interesting, and in spite of all Violet's efforts to be charitable, she did not enjoy the session as well as usual.

In the course of the afternoon an old friend came in to see her. After awhile Violet said to her: "I usually go to the young people's meeting on Sunday evening. Wouldn't you like to go with me tonight?"

"I don't care if I do," replied her friend, carelessly.

They went. The meeting was a very ordinary one; there were only a few there; the same program was used that had been used for months. After numerous songs and a long prayer the leader arose and said: "The meeting is now open. Let every Christian take part." The responses were not very ready. A few gave their testimonies in the usual language, and the spaces were filled in with singing. The hour was slipping away, and Violet had said nothing. She felt that she ought to, and yet she hesitated. Those around her had not taken part, and some of them were Christians. At length there came a pause. She arose, and, in a clear sweet voice that could be heard all over the room, said simply: "I am not ashamed of the Gospel of Christ."

It was followed by a silence, and then the meeting closed.

Violet went home feeling quite discouraged. The day had not been very satisfactory. She was tired, and her head ached a little.

That night she had a dream. She thought that she was an old woman, and the Lord had come to take her home. As she stood in His presence she felt grieved at the barrenness of her life.

"O Lord!" she said, "forgive me that I have done so little for Thee. I have always tried to do what I believed to be right."

Then the Lord said to her: "Well done!"

"If it indeed be so," she said, "grant me one request."

"What wilt thou?"

"That I may see some of the fruit of my life-work before I leave the earth."

"It shall be unto thee as thou wilt."

Immediately she was surrounded by three of her old-time friends. The first

one who spoke was one of her school chums.

"Do you remember that night you told us you couldn't go on the Sunday excursion?" she asked.

"Yes," said Violet; "but what about it?"

"Well, the girls had urged me to go, too, and I had resolved to yield, although my conscience disapproved. But when I saw you so uncompromising in your determination to do right, I was ashamed, and resolved that I wouldn't be a weakling either. I didn't go that time, and I haven't gone on a Sunday excursion since."

The second speaker was her Sunday-school teacher of long ago.

"You were a great help to me," she said, "that year I taught your class. I used to get very much discouraged—the girls seemed so careless and indifferent. One Sunday I went and found only one scholar there. I resolved to give up the class. Then after a few minutes you came in and sat down beside me. 'Ah,' I said, 'Violet is true blue. While she is loyal, I will not desert her.' So I kept the class until I left town."

"I was cold and indifferent to all the claims of religion," said the third member of the trio, "until that Sunday night when you invited me to go to the young people's meeting with you. I went because I would go almost anywhere with you. I thought I was safe, and I did remain unmoved until you took part. But when you stood there so true and brave, and gave your testimony, I had to acknowledge the beauty of your religion. I tried to withstand its influence, but, after fighting it for two years, I was forced to yield. I have been serving the same Lord ever since."

The forms vanished, and Violet awoke. The next morning she told her mother about the dream. When she had finished her mother stooped and kissed her on the forehead.

"My English Violet is very fragrant," she said, softly.

Westerly, R. I.

## Wedding Barbarities

EVERY June brings fresh accounts of wedding barbarities which make one's blood boil. It seems incredible that any decent people should indulge in such horse-play as that of which newly-married couples are the victims. What possible satisfaction could there have been in hiding the traveling dress of a recent bride so after a feverish search she was obliged to go away in an unsuitable gown? Her leave-taking, as that of so many brides when they leave the home roof, was made ridiculous when it should have been solemn and tender. And the abuse does not stop with practical jokes, but is pushed to the verge of indelicacy and even cruelty. "Everything is done that can be done to make the couple appear like fools, and their friends succeed in appearing like bores and barbarians. Instead of the happy parting of friends, there are often tears and sobs, and the cord of friendship is broken, and many a newly-married pair never forgive the insults and humiliations offered to them on their wedding day by those who were supposed to be their closest friends." These are the words of a New Bedford pastor who protested in a public

address against such rowdyism among persons who call themselves cultivated. We wish other ministers would take a hand in shaping wedding etiquette and morals. Indeed, each of us has a chance to use his or her influence against these disgusting performances. — *Congregationalist*.

### A Vision of Glory

A YOUNG Scotch girl, who was taken ill in this country, knowing that she must die, begged to be taken back to her native land. On the homeward voyage she kept repeating, "Oh, for a glimpse o' the hills o' Scotland!" Before the voyage was half over it was evident to those who were caring for her that she could not live to see her native land.

One evening, just at the sun-setting, they brought her on deck. The west was all aglow with glory, and for a few minutes she seemed to enjoy the scene. Some one said to her: "Is it not beautiful?" She answered, "Yes, but I'd rather see the hills o' Scotland."

For a little while she closed her eyes, and then opening them again, and with a look of unspeakable gladness on her face, she exclaimed, "I see them noo, and aye they're bonnie." Then, with a surprised look, she added, "I never kenned before that it was the hills o' Scotland where the prophet saw the horsemen and the chariots, but I see them all, and we are almost there." Then closing her eyes, she was soon within the vale. Those beside her knew that it was not the hills of Scotland, but the hills of glory, that she saw.

Perhaps there are some fair hills toward which you are now looking, and for which you are now longing, and you may be thinking that life will be incomplete unless you reach them. What will it matter if, while you are eagerly looking, there shall burst upon your vision the King's country, and the King himself comes forth to meet you and take you into that life where forever you shall walk with Him in white because you are found worthy? — *The Watchman*.

### The Measuring-Rod

LET us measure our duty in giving. What shall be the measuring rod?

1. Your capacity. "She hath done what she could."
2. Opportunity. "As we have therefore opportunity, let us do good unto all men."
3. Your convictions. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."
4. The necessities of others. "If a brother or sister be naked or destitute of daily food," etc.
5. The providence of God. "Let every man lay by him in store as God hath prospered him."
6. Symmetry of character. "Abound in this grace also."
7. Your own happiness. "It is more blessed to give than to receive."
8. God's glory. "Honor God with your substance." — *Watchman*.

### A Different Aspect

HOT, sticky, and not a breath of air stirring! The little church was a veritable oven. The minister's sermon was long; in the crowding duties of the week he had not had time to make a short one.

Roger Whitnall sat perfectly motionless and commented unfavorably on the fidgetings of his neighbors. His father tapped his foot nervously; Fannie toyed with her

gloves; a lady back of him turned the pages of her hymn-book; but the crowning source of irritation was an old man in the seat just in front. Pressing his hand closely over his mouth, he whistled his breath out through his fingers, each breath louder than the one before. Roger glared at the back of the old man's head. "It makes me tired," he mumbled inwardly, "to see people doing such things to work off their nervousness. Can't they have the sense to know that it makes it worse for other folks?"

The minister preached on. "A one-horse sermon," Roger declared. "Might have known it would be tiresome."

He continued to glare crossly at the old man just ahead. Suddenly a thought struck him: "The old chap acts as if he had something hot in his mouth. Looks as if he was trying to relieve himself somehow. I believe he has the toothache!" Then his feeling of irritation turned to one of sympathy. "Toothache, of all things, on such a sizzling day!"

Then, strangely enough, he began to hear the sermon. "There may be those all about us who are suffering," said the minister, "and while we are critical and censorious they need our love and sympathy instead." Roger started guiltily.

"And such little things help," continued the minister—"a smile, a hearty handshake, a kind word." The rest of the sermon was certainly inspiring, and somehow the weather was not quite so hot.

"Good morning, sir," said Roger, heartily, at the close of the service, as the old man turned to pick up his hat. "Have you got a toothache this hot morning?"

"Terrible," replied the old man, smiling in appreciation of the younger man's intuition. "I didn't sleep much last night. It keeps me awake three and four nights to a lick. Good sermon, warn't it!"

"Fine!" said Roger, warmly.

Such was the transforming power of sympathy. — *GRACE WILLIS, in S. S. Advocate*.

## The Girl That Wasn't Wanted

KATE UPSON CLARK.

### CHAPTER IV

#### A Rescued Kitten and a New Bird

"THEY are dreadful looking little objects!" mused Mrs. Curry, who had never felt much interest in birds and knew little about them. "I feel fearful that you will kill them, and I can't help thinking of that poor, desolate little mother; but since you have really taken them, and since you seem to truly mean to take good care of them, why, I will not scold you. You must remember, though, that the care of animals is a great responsibility. The novelty will soon wear off—and you must not neglect them. See! They are stretching up their poor little necks for worms. How wide they open their mouths. I have heard that they require a great many worms each day."

"You needn't worry," Robert assured her, loftily. "We understand all about it, don't we, Kirk? We gave them a lot of worms this morning and tonight. One of the bird men said he tried to get along with feeding a little robin twelve worms per day, and it died. Then he tried seventy-two a day, and it got along all right."

"You and Kirk will have a nice time digging 144 worms each day!" laughed their mother. "You won't have time for much besides."

"And I-I-I ha-a-aven't got a-a-ny robin!" wailed Max.

"Well, there weren't but two in the nest!" cried Kirk, sharply. "If there had been three, you might have had one. You can't make two robins go around among three boys without cutting them up. You don't want us to cut them up, do you?"

"No-o-o," wailed Max, unreasonably; "but I wa-a-ant a r-r-robin just the same!"

"Oh, one of you give him your robin," urged Mrs. Curry.

"No," declared Robert, firmly. "We're the oldest. And we have got to do all the hard work, and we don't want to give him a robin. He's got all the hens and Charcoal. Good gracious! Does he want the earth?"

By this time Max was almost roaring. He not only saw that the boys would never give him one of their robins, but he was reminded of his unhappy kitten.

"An' my Charcoal is up in the tree!" he wept. "An' it's an awful cold night. An' she'll die!"

The poor child was so tired that he was simply unable to bear anything. All of the comforting words that his mother could say to him were necessary to calm him. At last she persuaded him to go to bed. Robert told him that he could fill up his diary with further remarks about the birds and about Val's fondness for the new cousin, and he went off almost smiling at last.

In the morning the kitten was still up in the tree.

Marianna had further recommended herself to Max's good graces by rising early and going out to look at Charcoal. He was an incorrigibly early riser, and had usually fed his hens and looked into all their nests before his older brothers were awake. This morning his anxiety about the kitten had given him a restless night, and had lured him out even earlier than usual.

"That kitten must be brought down, and we mustn't wait about it," declared the new cousin, looking comfortingly into Max's troubled little face. "How many ladders has Mr. Wellman got?"

"Two," said Max, promptly. "One long and one short."

"If we should lash them together, maybe they would reach to the crotch," she suggested.

"I don't believe they would. Let's go an' measure 'em."

Max knew the contents of the barn almost as well as Mr. Wellman himself, and presently he was able to report that the two ladders together would not reach to the point desired.

By this time the older boys had appeared, and it was nearly the breakfast hour.

"Who is the next neighbor?" inquired the undismayed Marianna, pointing to a house among the trees, a half-mile away.

"Mr. Houston. He's got an awful long ladder!" replied Max. "But it isn't long enough to reach to that crotch."

"Well, why not lash that to Mr. Wellman's long ladder?"

"Oh h-h! Wouldn't they fall apart?" questioned Kirk, suspiciously.

"Not if we lash them good and strong, I think," rejoined this energetic young lady, who was evidently not going to be put down.



"Well, after breakfast we might go over and measure the ladder; but it probably would be no use," conceded Robert.

This was done. The ladder was so long that, though the boys did not know the exact distance from the crotch to the ground, they felt that the combined length of the two long ladders was likely to cover it.

As they were coming from Mr. Houston's, carrying the ladder between them, Kirk suggested, suddenly, "Mary-Ann Julia-Maria-Clementine knows how to boss all right. I notice she never offered to come along and help us carry this ladder — and it's mighty heavy."

"She stayed home to get the ropes an' things ready. She's workin', too," cried Max, defiantly.

"Much you know about it!" sneered Kirk. "I think she intends to boss us. She'll find one snag before she gets through."

"Folks that boss well aren't so bad," pronounced Robert, in his most judicial tone. To tell the truth, he had been favorably impressed so far with the conduct of the new cousin. "You seem to vary between thinking she is an idiot and that she knows too much," he added, significantly.

"I guess I don't vary any more than you do," retorted Kirk, not unjustifiably.

By this time they were climbing the slight rise which the road took as it branched off into the Wellman place from the highway. Mrs. Wellman and Marianna, with Val holding excitedly on to his mother's dress, stood waiting for them near the doorstep.

"Let's go right at it," cried Marianna, delightedly. "Oh, what a lovely long ladder! Now lap it over enough. Let's pull the ropes awfully tight. And there come Mr. Wellman and Adrian. They will help us."

Their work was done so well that the big ladder, when joined together with strong boards and ropes, seemed like one solid piece, as they all dragged it to the tree. By this time, two or three men who happened to be passing, had driven their teams into the yard and had offered to help. The whole neighborhood had heard of the plight of the kitten.

At last the ladder was raised up and there was great joy when it was found that the top round was right against the crotch. The kitten's mew began to gain strength now. She evidently felt a new hope kindling within her furry little breast.

Then arose the question, who should go up and bring her down. Both Robert and Kirk felt that one of them should go. Mr. Wellman remarked that maybe a man had better be chosen.

Max listened to these various propositions with his dear little face gathering into a thousand puckers. At last he burst out with: "It's my kitty! An' I'm the littlest, an' so I won't break the ladder! An' I can get her! An' I won't get dizzy! An' I won't drop her! An' I wa-a-a-nt to go-o-o!"

A somewhat heated discussion ensued. Marianna's sympathies were all with Max. In the end, a little basket was hung around his neck, and, his countenance quite smoothed out and beaming with joy, he went carefully up, up, up, until, still clasping the ladder tightly with one hand, he snatched the limp kitten with the other, and thrusting her gently into the basket, cautiously began the downward passage.

Mrs. Curry had confidently expected to see him fall from the topmost round, and fairly held her breath until he sprang into her arms, with his beloved Charcoal safe in his basket.

When all the congratulations were over, and the ropes had been unfastened, the boys started back to Mr. Houston's with

the borrowed ladder. One of the neighbors helped them, as did also Fred Houston, who was about their own age. It was then that Max, who was one of the most grateful of children, began to think over his mercies, while he was tenderly feeding Charcoal with warm milk. It was Marianna who had most sympathized with him in his sorrow. It was she who had risen early and had gone out with him to devise ways and means. It was she who had suggested the lashing together of the ladders, and his affectionate nature responded warmly to all this kindness.

He was pondering upon the matter when the boys returned. They came around to the back stoop where he was sitting, and inquired how Charcoal was getting along.

"Fine!" he cried, joyfully. "An' I like Marianna. She was the one that got my kitty down."

"Much she did!" exclaimed Kirk, angrily. "What did we do? We carried that ladder. I'll bet it weighed a ton or so."

"I mean she made up the plan," protested Max.

"Oh, what was that! Just lashing two ladders together! Anybody could do that!"

"Well," reflected Robert, "the fact remains, Kirk, that Marianna was the one who really did think of it and put it through."

"But the rest of us would have thought of it," insisted Kirk, ungallantly. "Or the kitten might have come down at last, all by herself."

"Oh, she was getting pretty weak," said Robert. "The fact is, this girl seems to be — well — not so stupid as we expected."

Kirk was evidently weakening, but he was still mumbling about "anybody could have thought of that" and "girls who thought they could boss everybody," when Robert broke in curily with: "There are Ham and Shem cheeping! I can hear them 'way out here. We've got to go to digging."

By this time Max had finished feeding Charcoal, and had put her into her soft bed in the basket, where she was curling up to go to sleep. The mention of the birds brought to mind afresh his own poverty.

"I do wa-a-ant a bird!" he burst forth. "I got to ha-a-ve a bi-l-i-rd! Say, mo-o-ther! Mustn't Robert ge-e-t me a bi-l-i-rd?"

By this time the welkin fairly rang with Max's howls.

"Oh, mercy!" cried Mrs. Curry, rushing to the door. "What is it! Stop, Max! For pity's sake, stop! We can't hear ourselves think."

When he was finally convinced that nothing could be done until he should become quiet, Max ceased his noise.

"Oh, dear!" sighed his mother. "I don't approve of robbing birds' nests; but, really, it looks as if we were to have no peace until Max has a bird."

"I know where there is a robin's nest full of little ones," admitted Robert, "but after taking one, the mother sometimes deserts the rest. It's awful, the way you give in to that boy, mother. He knows that if he just screeches loud enough he can get anything."

"Darling, what Robert says is true," guiltily allowed Mrs. Curry. "I know that the mother bird does leave the rest to starve sometimes when her nest is disturbed. It is wicked to want a bird under such circumstances. You can help with Robert's and Kirk's birds."

"No-o-o, I ca-a-a-n't!" wept Max, stormily. "I got to have a bird. It's better to ha-a-ve three birds. Some of 'em may die! It's be-e-tter to ha-a-ve thr-e-e birds! I wa-a-a-nt to ha-a-ve a bird!"

The "big boys" left in disgust at this

point, and began to dig for worms; but Max continued his plaint for a "bi-l-i-rd," until at last Robert stole quietly out into the orchard and cruelly fleched one from a nest which he had discovered soon after their arrival. The new robin was naturally named Japheth, as Marianna had suggested.

The next day there was a great peace. Max was an energetic and faithful worker, and was now ambitious to help his brothers in the strenuous care of their "natural history specimens," as they called them, in self-defence. Mrs. Curry's conscience was somewhat appeased when she saw how happy the child had been made by his skinny little bird, and how eagerly he hurried to assist in the digging of worms and otherwise caring for the poor little things. Her maternal vanity had been wounded, however. She had argued: "How would you like it, Max, if a great giant should come and steal you away from your mother?" And in reply to this, Max had sobbed back: "If it was a go-o-d giant that would lo-o-ve me, an' dig worms for me, I would li-i-ke it!"

Peace prevailed now for several days. Max had hardly time to breathe, between the hens, the kitten, which was soon as well as ever, and the birds. It was discovered that Marianna could beat them all at logomachy, Max's favorite game, and at croquet, in which Kirk had hitherto held the championship. This, perhaps, did not make Kirk love her any the better, but by this time he thoroughly respected her.

It was a week or more after the affair with the kitten that Robert approached his mother with a perturbed expression on his face which indicated trouble.

"I've got to go to Cranston tomorrow, mother," he began, with the air of a man who has heavy business on hand. Cranston was the county town, and the shops there were large and well equipped.

"How is that?"

"Oh, the birds keep falling out of the box. They are getting too big for a box."

"I thought you and Kirk were going to build a cage for them."

"We were, but Kirk is so set in his way! And his way isn't worth a cent!"

Robert loved slang as much as he hated bad grammar.

Continued next week

## THE FRESH-AIR CHILD

Out of some dismal, wretched street  
Where poverty and aqualor meet,  
Where scarce the sun can find its way,  
Or breath of pure air ever stay,  
Scene of turmoil, strife, and din,  
Harbor of vice and death and sin;  
Out of it all, some summer day,  
Some sad, wan child is borne away  
By an Angel of Mercy come to seek  
It out for the Children's Country Week.

And now, the change — my words seem  
vain

To paint the rush of the flying train,  
The varied scenes, the endless charm  
Through fairyland, to reach the farm,  
Where wondering eyes in pure delight  
Behold new scenes from morn till night.  
The birds, the flowers, the rocks, the  
brooks,

The hill, the woods, the shady nooks,  
The sweet sunshine, the fragrant air,  
The food and all the kindly care,  
Have seemed like heaven to childish eyes,  
And made the farm a paradise,  
Where God's pure food and air and sun  
Have wonders wrought for His little one,  
'Till the sad, wan face with joy has smiled  
Into a happy Fresh-Air Child.

— Walter A. Brewster.

## THE SUNDAY SCHOOL

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## Lesson V --- July 29

## JESUS DINES WITH A PHARISEE

LUKE 14:1-14.

TIME. — Winter of A. D. 29-30 (conjecturally January, A. D. 30).

PLACE. — Perea, "beyond Jordan." In the house of a "chief Pharisee," probably in the vicinity of Bethabara (Revision, Bethany).

HOME READINGS. — Monday (July 28) — Luke 14:1-14. Tuesday — Mark 12:38-44. Wednesday — Isa. 2:10-17. Thursday — Matt. 23:1-12. Friday — Luke 13:11-17. Saturday — Prov. 25:1-7. Sunday — Rom. 12:1-10.

GOLDEN TEXT. — "He that humbleth himself shall be exalted." — Luke 14:11.

This rule does not always prevail among men. On the contrary, it very often happens that the proud are exalted. The man who appropriates the chief seat often is able to retain it. Men who think more highly of themselves than they ought to think not uncommonly persuade the world to take them at their own estimate. And this is not because the law is not a true one, but because men who seek honors one of another are compelled also to grant them. Still the rule finds large and repeated illustration in society. Again and again have we seen the modest, unselfish man exalted, and the conceited and self-seeking man abased. The statement of the proverb that pride goeth before a fall is abundantly verified in life. Pride leads to presumption, and blinds the eyes and perverts the judgment, and prepares the way for blunder and downfall. On the whole, the world will distinguish between a man's worth and his conceit, and is likely to appraise him not by the dimensions of his expanded pride, but by the specific gravity of his character. In the spiritual realm, however, the law is always operative. Not pride, but humility, commends a man to God for promotion. In the even balance of God's estimate every one is given rank according to his merit. Those who think themselves most unworthy, and who in honor prefer one another, stand highest in the thought of God. And this law found its fullest illustration in Jesus, whom, because He humbled Himself and made Himself of no reputation, God highly exalted (Phil. 2:6-10).

## The Meaning Made Plain

I. An example for all (Verses 1-6). — 1, 2. As ["when"] he went into the house — during the journeying mentioned in Luke 13:33. One of the chief Pharisees ["one of the rulers of the Pharisees"]. — The sect of the Pharisees was not organized after modern fashion, with a president, and other officers; but their prominent men were venerated by the common people beyond what any official rank could have brought about. The phrase here used would point to either exceptional ability as a rabbi or membership in the Sanhedrin. To eat bread on the sabbath day ["on a sabbath to eat bread"]. — Eating bread is a familiar phrase for dining. The Jewish conscience made no objection to feasts on the Sabbath, if the food was cooked the day before. Dancing and songs were frequently introduced, and "Sabbath luxury" became a

proverbial phrase. Following a fashion introduced by the Romans, their tables were arranged round three sides of a square, the remaining side being left open for the waiters to come and go, while outside the tables, and endwise toward them, couches were placed on which the guests reclined, each leaning on his left side and taking food from the table with his right hand. They watched ["were watching"] him — with critical eyes. Probably some of the guests were hostile; all were curious. Especially were they curious about His attitude toward Sabbath law and tradition. Wyclif renders, "They aspieden him" — that is, played the spy. "After our Lord's severe denunciation of the Pharisees at the entertainment described in Luke 11:37 it is surprising to find Him a guest in the home of one of their leaders. But the facts are explained by the words, 'they watched Him.' The invitation of the Pharisee was a treacherous one. He had set a snare in accordance with the plans noted in Luke 11:53, 54; and, as it would seem from the word 'behold' in verse 2 (indicating an unexpected occurrence), he now introduces a sick man on the Sabbath for the express purpose of seeing what Jesus would do. From verse 3 it appears that our Lord divined his treacherous purpose, but His own spirit was one of forgiving friendliness" (Jones). There was a certain man before him ["there was before him a certain man"]. — Not as a guest; he may have been set there by the Pharisee on purpose, but this is not said. "This was before the meal" (verse 7) (Alford). — "He was standing there, not daring to ask to be healed, because of the Sabbath and the Pharisees; only showing himself that our Lord might see him and, moved with pity, proceed to heal him" (Euthymius). Dropsy was regarded as an incurable disease.

3. Spake unto the lawyers and Pharisees. — Our Lord, seeing a controversy inevitable, begins it. For a somewhat similar discussion see Matt. 12:9-14; Mark 3:1-6; Luke 6:6-11; 13:15. Is it lawful to heal on the sabbath day [omit "day"; insert "or not"]? — These Sabbath disputes lay at the very centre of the Pharisaic hatred of Jesus, because around the ordinance of the Sabbath they had concentrated the worst puerilities and formalisms of the oral law, and because the Sabbath had sunk from a religious ordinance into a national institution, the badge of their exclusiveness and pride. But this perfectly simple and transparent question at once defeated their views. If they said, "It is not lawful," they exposed themselves before the people to those varied and overwhelming refutations which they had already undergone. If they said, "It is lawful," then their plot had come to nothing" (Farrar).

4. And ["But"] they held their peace — "Unable to condemn; unwilling to concede" (Whedon). "Such silence was our Lord's complete public justification." He took him — took hold of him. Healed him, and let him go — dismissed him, and turned back to the Pharisees.

5. An ass or an ox. — The great mass of manuscript authority, together with that of two ancient versions, is in favor of reading "a son or an ox;" "If your son or even your ox." The stress is on *you*, and the point of comparison is the ownership and consequent tender care of the object in question. Those who are in *your* possession and care, whether belonging to your families or your herds, are cared for and rescued from perishing; am I, the possessor of heaven and earth (this lies in the background), to let *mine* perish without care or rescue? (Alford.) A pit ["well"]. — Wells are common in Palestine, and

often unprotected. Pull him out — ["draw him up"]. — "The words appeal to the common action and natural impulse of men; but the casuistry of the Pharisees had, as a matter of fact, given a different answer. Food might be let down to the ox or the ass, but no effort to pull him out was to be made till the Sabbath was over" (Plumptre).

6. And they could not answer him [omit "him"] again to ["unto"] these things. — There is no more fruitful cause of ignorant hatred and superstitious narrowness than inability to keep up one's side of an argument.

II. A Lesson for Guests (Verses 7-11). — 7. And he put forth ["spake"] a parable. — A moral aphorism, or, rather, a lesson drawn from outward manners, but having reference to inward matters (Bengel). To ["unto"] those which ["that"] were bidden. — To each our Lord speaks a personal word. Of the lawyers and Pharisees He asks questions on law. To the afflicted man He gives a message of saving power. To the guests in general He gives the counsel of these verses; then turns in verse 12 to the host. When he marked how they chose out the chief rooms ["seats"]. — This was probably a splendid entertainment, and the guests were distinguished persons. Verse 12 seems to indicate this. The "chief room," or place, the most honorable, was the middle place in each couch. The same phrase is translated "uppermost rooms" in Matt. 23:6; Mark 12:39.

8. When thou art bidden . . . to a wedding ["marriage feast"]. — Marriage feasts were so proverbially sumptuous that any great feast had come to be called a marriage feast. Sit not down — recline not. The highest room — "the chief seat." Lest [insert "haply"] a more honorable

## OUTDOOR LIFE

## Will Not Offset the Ill Effects of Coffee When One Cannot Digest It

A farmer says:

"It was not from liquor or tobacco that for ten years or more I suffered from dyspepsia and stomach trouble; they were caused by the use of coffee, until I got so bad I had to give up coffee entirely and almost give up eating. There were times when I could eat only boiled milk and bread, and when I went to the field to work I had to take some bread and butter along to give me strength.

"I doctored with doctors, and took almost everything I could get for my stomach in the way of medicine, but if I got any better it only lasted a little while, until I was almost a walking skeleton.

"One day I read an ad for Postum, and told my wife I would try it, and as to the following facts I will make affidavit before any judge:

"I quit coffee entirely and used Postum in its place. I have regained my health entirely, and can eat anything that is cooked to eat. I have increased in weight until now I weigh more than I ever did; I have not taken any medicine for my stomach since I began using Postum. Why, I believe Postum will almost digest an iron wedge.

"My family would stick to coffee at first, but they saw the effects it had on me, and when they were feeling bad they began to use Postum, one at a time, until now we all use Postum." Name given by Postum Co., Battle Creek, Mich.

Ten days' trial of Postum in place of coffee proves the truth, an easy and pleasant way. "There's a reason."

Look in packages for a copy of the famous little book, "The Road to Wellville."



man . . . be bidden — "The words imply that the common practice was for the guests to seat themselves; then, as in the parable of the wedding garment (Matt. 22 : 11), the host came in to see the guests" (Plumptre). It is a keen touch of human nature that the "more honorable man" would come late. We have seen such things in our own time. Jewish scholars and doctors of the law had a most exaggerated estimate of themselves, and their pretensions were often intolerable.

9. Compare Prov. 25 : 6, 7. Thou [insert "shalt"] begin with shame to take the lowest room ["place"]. — "The word 'begin' emphasizes the shame of the reluctant movement toward the lower place" (Vincent). "At first sight the words seem to suggest lower motives than those by which the disciples of Christ should regulate their lives — an artificial and calculating rather than a real humility. But (1) All precepts bearing directly upon social ethics start naturally, as in the book of Proverbs, from the prudential rather than the spiritual view of life. (2) There is in this counsel an adaptation of teaching to the weaknesses of those who listened; a method that in its merely human aspects might be regarded as involving some tinge of grave and solemn irony. From their own point of view, even, men were grasping at the shadow and losing the substance, poor as that substance was. Their restless vanity was suicidal. (3) There is the deep ethical truth that every victory obtained, even under the influence of a lower motive, over a dominant weakness or strong temptation, strengthens the habit of self-control, and that the power thus developed tends, in the nature of things, to go on to further victories" (Plumptre).

10. When thou art bidden . . . sit down in the lowest room ["place"]. — Take the seats which are not reserved for the eminent. Bade — "hath bidden." Friend, go up higher. — On the host at length came the responsibility of arranging the guests. Then shalt thou have worship ["glory"] etc. — "But our Lord is not teaching mere politeness and prudence. From the simple facts of life He implies a great spiritual lesson which was much needed by these haughty religious professors" (Phil. 4 : 8 ; Rom. 12 : 17).

11. Whosoever — "every one." Abased — "humbled." See Prov. 15 : 33 ; 16 : 18, 19 ; 29 : 23 ; 1 Pet. 5 : 5. "The meek shall inherit the earth."

III. A Lesson for Hosts (Verses 12-14). — 12. Then said he . . . When thou makest a dinner or a supper. — "Supper is the principal meal of Orientals at evening, and corresponds to the modern late dinner of Europe and America." "Dinner" is a sort of noon breakfast, luncheon. Call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors. — This must, of course, be interpreted according to the rules of common sense and the idioms of the East. M. R. Vincent quotes a striking parallel from Plato's "Phædrus": "And in general when you make a feast, invite not your friend, but the beggar and the empty soul; for they will love you, and attend you, and come about your doors, and will be the best pleased and the most grateful, and will invoke blessings on your

head." The composition of the company now before Jesus seems to have given occasion for this saying. The Pharisee had doubtless invited the loftiest persons he could reach, with the intention of courting their favor and getting returns. The Lord rebukes this spirit. Our hospitality is not to be interested and self seeking. A recompense be made thee. — Modern social rules are founded on the unchristian principle of "tit for tat;" and nothing is more common now than characteristically Pharisaic talk about calls that are "owed."

14. When thou makest a feast — literally, a reception. Call ["bid"] the poor, the maimed, the lame, the blind. — "In practice, it need hardly be said, the form of obedience to the precept must of necessity vary with the varying phases of social life and with the lessons of experience. Relief given privately, thoughtfully, discriminately, may be better both for the giver, as less ostentatious, and for the receiver, as tending to the formation of a higher character than the open feast of the Eastern form of benevolence. The essence of the beatitude, as distinct from its form, remains for all who give freely, in what at the time is the best and wisest way, to those who can give them no recompense in return, who have nothing to offer but their thanks and prayers" (Plumptre). "As the feast of interchange has its return from thy fellow, so the feast of benevolence has its return from God" (Whedon).

13. Thou shalt be blessed; for they cannot ["because they have not wherewith to"] recompense thee; . . . recompensed at ["in"] the resurrection of the just. — This is the first occurrence of the word "resurrection" in our Lord's teachings.

#### Nails for the Teacher's Hammer

1. The example of the Pharisees shows how wicked people may be scrupulously and zealously orthodox. That does not mean that orthodoxy is discreditable, though it may be far from the truth as in the case of the Pharisees. But it means that orthodoxy is not so important as righteousness. The Pharisee that invited Jesus to dine was meanly prostituting his hospitality into a means of espionage, and had entered into a plot to entrap Jesus. But he considered himself very sound on the Sabbath question, and that was the chief thing. There has been a good deal of that kind of orthodoxy of the devil that regards a theory as more important than goodness. There are still Pharisees engaged in the business of "watching."

2. Jesus in all His conduct made appeal to principles that were so simple that they could not be disputed. On an occasion similar to that described in the lesson (Luke 6 : 6-11), He demanded of the watching Pharisees: "Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?" In the present instance He simply asked, knowing that they would remember His question of the former occasion: "Is it lawful to heal on the Sabbath day?" But one answer was possible to such questions. Consider the case described in Luke 13 : 11-17. How sun clear His question put the matter! See also the principle which Jesus brought out in answer to the question: "Is it lawful to pay tribute to Cæsar?" (Luke 20 : 22-25). Conduct with Jesus was determined by principle, and any rule inconsistent with a right principle was to him void, and He refused to observe it.

3. Cases like this of the lesson illustrate the unflinching courage of Jesus. He knew the Pharisees had arranged to have Him at this dinner for unfriendly purposes, but He went. He knew they were watching Him, but He was perfectly frank. He knew they had brought the man with the dropsy there for the express purpose of securing evidence against Him, but He healed him. The same was true in the other cases referred to above. Jesus never evaded, never hesitated on account of fear.

4. Jesus saw through all the external forms of life to the real spirit and character beneath. He read the evil thoughts of the Pharisees whose

guest He was. He saw the selfish spirit of the guests, who had made haste to select the chief places about the table. He saw the selfish spirit of the social life which this Pharisee and his guests represented, in which the benevolent motive was entirely lacking. And He was absolutely frank in exposing this inner selfishness. He rebuked both his host and the other guests. He was there as a witness to the truth, and His business was not to observe the rules of an artificial etiquette, especially when His host was violating all principles of hospitality in the motive out of which he had invited Him to his house. He looked out upon all life with eyes that saw things as they were. And yet Jesus was never a pessimist, who saw nothing but evil in the world. He saw goodness as well as wickedness. He was as frank to praise as He was to blame.

5. Jesus was constantly pointing out selfishness as the central vice of humanity. It was that chiefly with which He had to contend in His disciples. They were ambitious for the great positions in the kingdom. They, too, contended for the first places even at the Last Supper. That was the bane of Pharisaism. The Pharisees fasted and prayed and gave alms to be seen of men. They sought for the honors which were bestowed by men. People were thinking about themselves — their gratifications, their honors, their advantages. And that is the root evil of the world now. Banish selfishness, and sin would fall away from humanity as all symptoms disappear when the disease is cured. Selfishness is in all strife in the church, in the industrial world and in politics. So soon as people will seek not their own good merely, but the good of others, the millennium will be at hand.

#### A Striking Illustration

IN the annual missionary sermon before the New York East Conference, Rev. Dr. Charles Edward Locke, of Hanson Place Church, Brooklyn, used the following illustration:

Jesus is a world conqueror because of the men and women He produces. He is a character-builder. Christianity furnishes living demonstrations of what the gospel of Jesus will accomplish in individual lives. "By their fruits ye shall know them." Jesus Christ incarnated in the lives of His followers is the persuasive and convincing and ever increasing factor in the spread of Christianity.

At the Mission in Pekin there were two noble souls — there was the distance of the antipodes between them — one was white, the other was yellow. The one was a teacher devoting his time to algebraical quantities, arithmetical progression and logarithms; the other was a pupil in things intellectual and spiritual. Suddenly, without warning, the Mission was attacked by the murderous Boxers, and the precious lives of hundreds of men, women and children were endangered. The professor of mathematics quickly left his desk, and exposed to death momentarily from the shrapnel and bombs of a deadly foe, worked by day and night ceaselessly with superhuman endurance, strengthening the fortifications. To the tireless courage and endeavors of that one man were due the lives of precious hundreds and the happiness of grateful thousands.

The pupil, a boy of tender years, whose heart had felt the love of Christ, was seized by the cruel persecutors and threatened with death. They offered him freedom if he would recant; but he stoutly refused. To intimidate him they placed him in a narrow hole deeper than he was tall, and declared they would bury him alive, unless he renounced Christ. The earth was thrown in to his shoulders, and now the boy pleaded with his destroyers to accept Christ as their forgiveness and Saviour; but these human demons hushed forever the earnest invitations of this faithful martyr by filling the hole to its brim and rushing forward on their deadly errands.

This incident is an epitome of Christianity in earnest. The teacher and his pupil were products of the Gospel of Christ — the whole world lies between those two souls; and the spiritual secret that could create and inspire and fortify Frank D. Gamewell and his martyr coolie pupil, has made itself a necessity to the whole earth.

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## OUR BOOK TABLE

CONISTON. By Winston Churchill. The Macmillan Co.: New York. Price, \$1.50.

It is difficult to write temperately and critically of this book and its characters. They take so strong a hold of one's affections as almost to eliminate one's judgment. The reader comes to love the people, even as their creator evidently did; he is deeply interested in their good or ill and can hardly bear to part with them. He derives no little comfort from the intimation that another volume will probably follow in due time carrying on still further the history of some of the folks here mentioned. Love and politics are about equally the staple of the story. On the political side a powerful boss of New Hampshire strides the stage, rough, original, shrewd, successful; and one gets quite an insight into the game played in so masterly a way throughout this land by certain masterful men. It is a strong lesson on one of the weak points in representative government, the ease with which it can be overthrown and arbitrary power set up in its place. The cynical indifference with which the real wishes or interests of the people are regarded by the leaders has rarely been so well set forth. And when Jethro Bass, the chief personage in this book, closes his career with a most dramatic, well managed final stroke, in which he sells out, to score a purely personal triumph, the interests committed to his care, for which he and others have ostensibly been fighting long, the reader is so carried away with admiration for some of the qualities of the man that he hardly remembers at first how utterly false to the first principles of our government, and even to fundamental morality, all such things are. Of Cynthia, the heroine, it can only be said that she is one of the most winning young women whose annals have ever been put on paper. And the book as a whole will decidedly enhance Mr. Churchill's already great fame and well deserved popularity. It is one of the large pleasures of life to read such tales, a solid satisfaction to the whole man, and the more we have of them the better.

A HANDBOOK OF CHIKARANGA; or, The Language of Mashonaland. By H. E. Springer. Printed by Jennings & Graham for the M. E. Mission, Rhodesia, Africa.

An introductory grammar and a vocabulary, as complete as present circumstances permit, has been prepared by this Methodist missionary at Old Umtali. A larger grammar and a fuller dictionary will come in time. The language is a branch of the Bantu tongue, so widely spoken in South Africa. This is a specimen of the foundation work constantly being done by the missionary body, and our own missionaries, so far as opportunity has been afforded them, have shown themselves as competent as any.

THE STATESMAN'S YEAR BOOK. Statistical and Historical Annual of the States of the World for 1906. Edited by J. Scott Keltie, LL. D., with the assistance of L. P. A. Renwick, M. A., LL. B. The Macmillan Co.: New York. Price, \$3.

This massive volume of nearly 1,700 pages is a monumental marvel, a fund of information that seems all-inclusive and exhaustive in its sphere. This is the 43d annual publication, and hence is the inheritor of an immense experience which has brought about constant improvement. One of the principal changes in the present year's issue is the addition of more than 150 pages to the section dealing with the United States, so that each State in the Union may be treated on the same plan as the other States or nations of the world. The part devoted to the United States now comprises 223 pages; to the British Empire

are given 393 pages; to the German Empire 120 pages; to the Russian Empire 70 pages. The maps, diagrams, and tables are intensely interesting. Indeed, one can hardly open the book anywhere without stopping to devour the facts and figures so fascinatingly set forth. Whoever wants to know all about the world on the side of politics, commerce, trade, industry, finance, area, population, etc., will find perfect satisfaction in these pages. The statistics are brought up to January of the year of publication. Hence it cannot be issued until the year is several months along. Every library and newspaper office should have a copy.

THE DOUBLE DOCTRINE OF THE CHURCH OF ROME. By Baroness Von Zedlitz. F. H. Revell Co.: New York. Price, 50 cents.

The Baroness has made it abundantly clear in this brochure—which by the way, she dedicates to Rev. Charles L. Goodell, pastor of Calvary Methodist Episcopal Church, New York, on whose ministrations she has been lately attending—that she has left Rome never to return. We bid her most hearty welcome to Protestantism, and if God should so lead her, to Methodism, where she will find warm Christian hearts and a vivid religious experience. Her book is by no means an extreme one, and will do all the more good on that account. She says that "amongst the uninitiated members of the church, numbering both humble priests and laymen, are to be found types of the truest, purest Christians." But as to the prelates, with many of whom she has been acquainted, she tells a different story, speaking frankly of "their unchristian conduct" and their "despairing souls." She says there is an Exoteric and Esoteric Catholicism, the former for the sheep, the latter for the shepherds. The latter is found in Jesuitism, with its extremely flexible moral code and its detestable deceitfulness as expounded by St. Alphonsus Liguori, who is generally accepted in the church of Rome as the great master of moral theology. The doctrine of celibacy, she says, has honeycombed the priesthood with vice; nothing is made of the breaking of these vows unless some great scandal is caused, when some notice has to be taken of it unless the offender occupies too high a position to be touched. These words are so amply confirmed from many sources which are all the time coming increasingly into evidence, that it would seem there can be no question as to the facts.

THE MYSTERY OF THE LOST DAUPHIN. By EMILIA PARDO BAZAN. Translated from the Spanish by Annabel Hord Seeger. Funk & Wagnalls Co.: New York. Price, \$1.50.

Madame Bazan has been called the George Eliot of Spain, and also the Spanish De Staël. But neither title is very appropriate. She is more allied to Zola and Turgénieff, being of the realistic school. She is descended from an illustrious family, and has added to the lustre by her very successful novels, which have been translated into every European tongue. The present story is concerned with an alleged great-grandson of Louis XVI., whom his partisans hold to be the legitimate claimant to the throne of France. His name is Jean de Bourbon, born in 1872, and it is believed by many that his grandfather, Charles William Naundorff, was the Dauphin, the son of Louis XVI., who, according to popular report, died in prison, June 8, 1795, and was buried in an unmarked grave. Others say he did not die in prison, but escaped, a sick child being left in his stead. This Naundorff, or Bourbon, died at Delit, Holland, Aug. 10, 1845. His adventures, escapes, and perils, real or imaginary as the case may be, are turned to very good account as romance material by Madame Bazan in the present book. But there seems little

likelihood that a Bourbon will ever again reign in France.

OUTLINE STUDIES IN THE OLD TESTAMENT FOR BIBLE TEACHERS. By Jesse L. Huribut, D. D. Eaton & Mains: New York. Price, cloth, 40 cents, net; paper, 25 cents, net.

Prepared at the request of the New York State Sunday-school Association to help in teacher training. The studies are seventeen in number, beginning with the "Old Testament World" and ending with the "Old Testament as Literature" and "How We Got Our Bible." They are just the things to make the Bible better understood, and the teachers more competent for their tasks.

RUBAIYAT OF HOPE. By A. A. B. Cavanaugh. Jennings and Graham: Cincinnati. Price, \$1, net.

Dr. Wm. A. Quayle writes an introduction, in which he says: "This is a glorious evangel. Into this poem a true poet has poured his life. He is a soldier wounded for his country, and has, hence, the battle anger in his blood." "The poet in this poem, which I think to be very noble, has seen that a tavern was no place to teach theology or life, has seen that hope is master of despair, has seen that man is master of destiny, has seen that nothing can unhinge us but ourselves." The poem is composed in 88 four-line stanzas, covering a few pages only. Perhaps it is as great an achievement as Dr. Quayle seems to think; but the obscurities are so great, and the theme so recondite, that we fear not many will be able to discover it.

WHAT A YOUNG BOY OUGHT TO KNOW. By Sylvanus Stall, D. D. Revised Edition. The Vir Publishing Co.: Philadelphia. Price, \$1, net.

In his "Foreword to Parents" the author clearly sets forth the fact that this information concerning the origin of life should always reach the child through its parents. Realizing how few parents know how to present this difficult and delicate subject in a pure and proper manner to the mind of an inquiring child, the author sets forth the entire subject in such a form that parents may present the thought in their own language, read suitable parts, or place the little book in the hands of the growing boy, as the judgment of the parent may determine. Children should not and would not be left to learn sacred truths in an



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impure way from vicious companions if parents only knew of the better way made so plain and easy in this little book. The author has done a work which has been so prized and praised by parents in all lands that already it has been translated into fourteen different languages in Europe and Asia. We give this valuable little book an unqualified commendation to parents everywhere.

**PATRIOTISM AND THE NEW INTERNATIONALISM. A Manual for Teachers.** By Lucia Ames Mead. Published for the International Union by Ginn & Co.: Boston. Price, 20 cents, net.

The effort for arbitration and peace moves on slowly but surely. A strong force of good men and women are behind it, among them Mr. and Mrs. Mead. This little manual, prepared especially for the schools, furnishes also for the general reader in a small compass a very good idea of the spirit and definite aims of the peace movement. It analyzes searchingly true patriotism and false patriotism, shows what the new relations and duties are which civilization today imposes upon the family of nations, and outlines the present constructive efforts toward better world organization.

**A SOLDIER'S TRIAL. An Episode of the Canteen Crusade.** By General Charles King. The Hobart Co.: New York. Price, \$1.50.

The officers of the army who want the alcoholic drink feature of the canteen (or post exchange) restored, together with their bibulous friends among soldiers and civilians, will greatly enjoy this book, for it is written to help that side, having on its title-page a sentence of General Frederick D. Grant containing the same sentiments, and arguing exclusively in that direction. The W. C. T. U. are severely blamed for their interference in depriving the poor soldiers of their much-prized beer and so driving them, alas! to stronger liquors outside. But the latest vote in the House of Representatives, a few weeks ago, almost two to one in favor of the retention of the present law, does not afford much encouragement to the brewers and their friends who are so much exercised at the harm the soldiers are getting, and so much opposed to their being made total abstainers so far as the influence of the nation can accomplish it. Is it not about time that the officers made up their minds to loyally co-operate with the law instead of doing all they can to nullify it and bring it into disrepute? General King always writes well, and this story is a good one, aside from the strong bias against the temperance people and the ridicule thrown on their efforts.

**THE DIVINE MAN. A New Epic.** By Joseph Ware. The True Light Pub. Co.: Mechanicsburg, Ohio. Price, \$1.50.

We fear that this age is not wholly favorable to new epics, nor is the world likely to look for them to spring up in Mechanicsburg, Ohio. This one is closely modeled after Milton's "Paradise Lost;" it is in 12 books, with an "argument," or summary, preceding each, written in unrhymed blank verse, which it takes great genius to keep from becoming mere prose broken into lines of equal length beginning with a capital. Proofs of this great genius are not very evident. Opening the book at random we find this:

"Mary was saying, 'In the month Elul  
I sat alone till very late at night,  
Reading Isaiah's prophecy; the lines  
Strangely impressive seemed. The consciousness,  
As if a presence near, lifted mine eyes.'"

This seems a fair specimen of the style, and our readers can judge as to the power of the poetry. The narrative of the Transfiguration in Luke is the basis, or "argument," of the poem. Moses and Elijah

talk over the scenes of their former lives on earth, also their heavenly occupations. The whole sweep of time, from the creation of the world, enters into the story. The author says: "The theme of the Iliad is the contention of gods and of heroes for the destruction of Troy; the Æneid, its re-establishment; Paradise Lost, the fall of man; the Divine man, a New Epic, the progress of man to final perfection in the kingdom of heaven." Yes, Homer, Virgil and Milton we know; but Ware, although he claims to have had a special heavenly call for his task and to have written under direct inspiration from on high, as they did not, is not likely to write his name beside theirs; and if he expects it, as he seems to, has prepared for himself a sad disappointment.

**EPWORTH LEAGUE METHODS** By Dan B. Brummitt. Jennings & Graham: Cincinnati. Price, \$1, net.

This generous book of 463 large, closely printed pages, for only one dollar, is a specimen of what our Book Concern is doing all the time to circulate good literature at low cost. There ought to be a large sale for this volume. Its contents as well as its price merit it. Practically, everything that an Epworth Leaguer ought to know is here. To give even a meagre indication of its riches would consume a column. We notice that in the chapter on the pledge the author tries to maintain that in the phrase, "highest New Testament standard of experience and life," "highest" and "New Testament" are intended to be equivalent terms, in opposition to each other, not one modifying the other. If so, commas ought surely to have been inserted. As it stands, it plainly intimates that there are various New Testament standards, which cannot be allowed. But our chief objection to the pledge, which Mr. Brummitt advocates, goes deeper than this objectionable phrasing. Even were "highest" left out (as it should be), we could not approve the pledge. It leads our youth to make a solemn promise which they scarcely ever fulfill, and it may be doubted if, at the very time they make it, they intend to fulfill it. At any rate, they speedily forget it. This must be very demoralizing. He who "earnestly seeks" in this matter will surely and quickly find. What proportion of those who sign this pledge find and enjoy and profess and "help others attain" this highest type of full salvation? If any large proportion did, our Leagues would be totally transformed, and our churches also. They pay no attention to it. They do not even try to find out what the standard is; they have no intelligent idea of what it embraces. If its length and breadth were carefully explained to them, would they be likely to sign it? Could they do so honestly? What is the use of a pledge only made to be broken? It encourages carelessness about all promises. What could be worse than this?

## Magazines

—The *Atlantic Monthly* for July has, as usual, a good variety of first class articles, beginning with "The Autobiography of a Southerner," and closing with the customary "Contributors' Club," where the contributions this time are on "Women and Woman," "A New Departure in Biography," "A Growl for the Unpicturesque," and "Footnote Persons." Perhaps the most striking article of the number is on "The Grading of Sinners," by Edward A. Ross, professor of sociology in the University of Nebraska. He means sinners against society. He says: "The big, formidable sinners are gray of soul, not black, so that chastisement according to their character rather than

according to their deeds lets them off far too easily." "It is the great scale, high-voltage sinner that needs the shackle." "The gravest harms are inflicted, not by the worst men, but by those with virtues enough to boost them into some coign of vantage." Those who are killing thousands escape scot free, while those who kill one or two are likely to be meddled with to some extent. (Houghton, Mifflin & Co.: Boston.)

—In the *July World Today* we read profitably of the "Panama Railroad," "Summer Outing Camps," "The Russian Douma," "In Search of a New Arctic Continent," "Americans of the Future," and the "State Dispensary of South Carolina." As to the Dispensary, the writer pronounces it a curse to the State, thoroughly corrupt and corrupting; he is confident that it is now in its declining years and cannot last much longer. Daniel T. Pierce gives an optimistic estimate of the effect of immigration, thinks that the intermingling of peoples in this country must produce eventually the most beautiful, most intellectual, most powerful race in the world. We absorb the best features of the other peoples and eliminate those which are objectionable. The American mind is destined to dominate the powers of the earth. A very comfortable and gratifying conclusion. (World Today Company: Chicago.)

—The *July Popular Science Monthly* has, among other good things, a solid article by Prof. S. L. Bigelow, of the University of Michigan, discussing the questions: "Are the Elements Transmutable, the Atoms Divisible, and Forms of Matter but Modes of Motion?" He says yes to the latter inquiry, affirming that "we have never demonstrated anything but forms of energy and so we have no evidence that there is any such thing as matter. To say that it exists is theorizing without experimental evidence as a basis." If a distinguished physical scientist can take this position (and he is by no means alone) they who exhibit their cheap wit at the Christian Scientists for similar statements might learn a bit more modesty. (Science Press: New York.)

—The *Homiletic Review* for July has contributions from Dr. William Elliot Griffis on "Rembrandt as an Interpreter of Scripture," Dr. C. M. Sheldon on "Ethics in the Pulpit," Dr. A. M. Fairbairn on "The Making of Paul the Apostle," Dr. C. C. Bateman on "Is there Danger of Militarism?" and Dr. E. S. Tipple on "Francis Asbury as a Preacher." (Funk & Wagnalls Co.: New York.)

—The *Missionary Review of the World* for July is full of good things. Among them are "The Turk and the Missionary," by D. L. Pierson, "Among the Eskimos of Alaska," by Bishop J. Taylor Hamilton, "Making Bibles for the Filipinos," by Rev. Jay C. Goodrich, "Missionary Work in Guam," by Rev. Francis M. Price, and "The Christian Endeavor Society in Mission Fields," by Dr. Francis E. Clark. (Funk & Wagnalls Co.: New York.)

## TWENTY BEAUTIFUL COLORED POST CARDS

### Of New England Scenery in Natural Colors

The Boston & Maine Railroad has recently issued a magnificent set of colored post cards. The scenes embrace the choicest of New England views, done in natural colors, and comprise:

"Deerfield Valley, Mass."  
"Silver Lake, Madison, N. H., and Mt. Choconua."  
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"Bald Head Cliff, York, Me."  
"Lake Memphremagog, Vt."  
"Franconia Notch, N. H."  
"Lake Massawippi, P. Q."  
"Presidential Range, N. H."  
"Surf, Scarborough, Me."  
"Squam Lake, N. H., from Shepard Hill."  
"Ocean Side of Nubble, York, Me."  
"Ashuelot River, Keene, N. H."  
"Lake Winnepesaukee, N. H."  
"Mt. Monadnock, N. H., from Beech Hill."  
"Eastern Point, Gloucester, Mass."  
"Connecticut River, Mt. Holyoke, Mass."  
"Mt. Starr King, from Whitefield, N. H."  
"Eastern Point Light, Gloucester, Mass."  
"Lake Sunapee, N. H., from Garnet Hill."

The entire set of above cards, enclosed in an envelope, will be mailed to any address upon receipt of 80 cents in stamps by General Passenger Dept., Boston & Maine R. R., Boston, Mass.



## EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin.

### Fifth Biennial Epworth League Convention

UNDER the most auspicious of circumstances, with bright skies and a large attendance of delegates, the fifth biennial convention of the First General Conference District Epworth League was opened at the Weirs on the evening of July 4. Here, by Lake Winnepesaukee, with the smile of the Great Spirit at their feet, as it was interpreted by the Indians of old, New England's young Methodism gathered for instruction, for fellowship and for inspiration, and they were not disappointed. It was a splendid convention. The program had been carefully thought out, a strong corps of speakers had been secured, and they came well prepared. The results cannot but be beneficial to the church.

What could have been better for an opening program than a patriotic evening? For twenty-four hours and more, the noise of bell and of cannon had been in the air, as the exuberant spirit of young America rejoiced o'er its national inheritance. And now, in the evening, in the tabernacle by the lakeside, mind and heart were stirred to noble thinking and feeling under the power of eloquent speakers. Rev. George H. Spencer, of Everett, Mass., the popular president of the League, introduced as chairman of the evening, President Huntington, of Boston University, who in his usual cultured style responded to the addresses of welcome, and introduced the speaker of the evening, Hon. Frank Plumley, of Northfield, Vt., some time arbiter in the Venezuelan controversy. The venerable Dr. L. B. Bates, of East Boston, read the opening Scripture, taking for his selection the One Hundredth Psalm, it being the first Scripture read on American soil, at the landing of the Pilgrim Fathers. He then offered prayer. Rev. E. C. Strout, of Concord, extended welcome to the convention in behalf of New Hampshire Conference. Hon. B. F. Drake, mayor of Laconia, fittingly bade the young people welcome in behalf of his city, of which Weirs is one of the wards, while Hon. George H. Adams, of Plymouth, president of the New Hampshire senate, in eloquent words, as acting governor of the State—Governor McLane being out of the State at the time—spoke for the old Granite State. He spoke of the commonwealth as having been founded by God-fearing men, who built on the foundations of religion and education as exemplified in the church and the school, both erected as soon as the settlers had placed a shelter above their families. He urged the young people to remember the past, and to remember that the hope and destiny of the nation were with them. "Let not the nation be blighted through any fault of yours."

Mr. Plumley's address was on "A Fourth of July in Caracas, and Other Historical and Political Reminiscences." It was in the year 1893, in connection with the Venezuelan difficulties, that Mr. Plumley spent the nation's birthday in that country. In interesting and graphic language he spoke of Venezuela, of the South American idea of a republic and of liberty, and, by way of contrast, then showed the nobility and grandeur of our own. His peroration, eloquent and intense, called for the union of politics with religion, an appreciation as Christians of that which is ours as an inheritance and of that which is demanded of us. Several times were his

remarks interrupted by applause, as he strove to inspire to highest and best things the youth of the church.

### Classes for Work

Among the very helpful features of this convention were the several classes organized for actual work. Thursday morning, Rev. A. E. Legg, of Providence, R. I., the efficient second vice president of the League, met those interested in the Mission Study classes, and out of it there were launched classes in "India" under the direction of Miss Martha B. Hixson, of New York, secretary of the Sunday-school missionary work, and one on "Aliens and the Americans," lead by Miss Mabel F. Brooks, of Springfield, Mass. These classes met each day and studied the foreign and home fields in a most intelligent and practical manner.

The Spiritual Work conference was under the direction of Rev. C. L. Leonard, of Pittsfield, Mass., who has so acceptably filled the position of first vice-president. Rev. M. S. Kaufman, D. D., of Norwich, Conn., gave a valuable address on "Bible Study Vitalized," in which he pleaded for a more intelligent and vital study of the Word, that it might become a part of life itself. This monarch of all books, he said, should be studied much, if it is to mean what it ought to each of us, which can be done by the exercise of concentrated thought, of the memory and the imagination, and of prayer.

Herbert P. Lansdale, of Troy, N. Y., secretary of the Young Men's Christian Association of that city, and one of our prominent laymen in Troy Conference, gave an address on "Personal Evangelism." In introducing him Dr. Leonard said that he was a living example of a man who did much personal work. It was said of him that he could not walk a block with a man without finding out if he was a Christian, and if not, giving him an invitation to become one. As might have been expected, it was not a theoretical address, but something of a practical nature, laying the responsibility for the conversion of the world where Christ put it when He said, "Ye are My witnesses."

In his address on "Outside Evangelism," Rev. W. T. Perrin, Ph. D., of Melrose, Mass., told of the out-of-door work which had come under his observation and with which he had been connected in Melrose, along the banks of the Charles and elsewhere. Here in God's out-of-doors is the opportunity of the church for the summer, an opportunity that the fathers knew how to appreciate and which we ought to likewise. Instead of bemoaning the fact that the times have changed, we ought to take advantage of the change and bring about results for the kingdom.

The work of the Literary and Social Department conference was of a high order, under the excellent leadership of Rev. H. E. Murkett, of Providence, R. I. The paper by Miss Mae Stenhouse, of Newport, R. I., on "General Literary Culture," deserves to be read in every League in the district. Sane, discriminating, and couched in pure English, it dwelt on the best things in literature and their advantage from the personal standpoint. There was a demand of quite a general nature that it be published in full. "The rage for the practical has invaded every phase of life," said Miss Stenhouse. "Bread and butter studies, as President Faunce has said, are demanded and provided too often

at the expense of the broader, more refining culture studies. Along with this has come the desire for a good time; and both of these militate against the truest culture." Miss Stenhouse then spoke of the literary department of the League as being the least worked. She pleaded for an attempt to give the young people something to read beside that which they devour. Think of boys and girls of fourteen or sixteen reading "The House of Mirth," "The Masquerader," "The Prodigal Son," "The Sea Wolf," or "The Marriage of William Ashe!" She then pointed out the need of leaders who know how to lead, and gave some most excellent suggestions for the literary programs. "Famous Men and Women of Methodism," "The Bible in Shakespeare," "Traveling by Proxy," "Nature Study," "Short Talks on Modern Science and Current Topics," "Evenings with Great Composers and Famous Paintings," "College Evenings"—these and many others that might be mentioned are ways in which Leagues may be interested in the best things.

Miss Ethel E. Carter, of Holyoke, Mass., gave an interesting paper on "Social Work and New Members," in which she told of the importance of social work and of systematic endeavor to secure new members.

President Huntington closed the morning hour with a brief talk on "The Leaguer and His Books." It was a very helpful and suggestive talk, in which he recommended a list of books for summer reading. Here it is. Could anything be better? "Coniston," by Churchill, "Wild Wales," by Borrow, "Concord and the Merrimac," by Thoreau, the "Oxford Book of Poetry," Aristotle in translation, Chittenden's "Life and Addresses of Lincoln," "Life of St. Paul," by Weimer, Charles Cuthbert Hall's India lectures on "Christian Experience," "God's White Throne," by Palmer, Shakespeare and the Bible. Truly a strong list. He ended his discourse by giving Emerson's three rules for readers, "Read no mean book, read no book that is not one year old, read according to your taste."

### An Evening of Great Thoughts

The theme chosen by Rev. Fred Winslow Adams, D. D., of Schenectady, N. Y., "In the Glow of Imperial Thinking," might well be used as descriptive of Thursday

### "Feed Up"

#### Is the Way to Make Old Men Young

One of the most remarkable evidences of the power of proper food is found in the following interesting story by a Canadian: "I am now 71 years of age, and have been ailing more or less ever since I was 16 years old, part of the time an invalid suffering with stomach and bowel troubles."

"About two years ago, having learned of the good Grape Nuts food was doing for some friends of ours, I resolved to try it myself, and I immediately found help—more vigor and power of endurance."

"That summer the heat did not affect me as it did before I used Grape-Nuts, and after about four months' constant use I began to realize what it was to be well, and found my bowels adjusting themselves, so that now I am free from the old troubles. I had long despaired of such results, and can safely say I am enjoying better health today than for many years past, for this wonderful food has literally made a new man of me." Name given by Postum Co., Battle Creek, Mich.

There is nothing wonderful about it, only sound, scientific reason that anyone can prove by trial.

Look in packages for a copy of the famous little book, "The Road to Wellville."



evening's program. It was an evening of great thoughts. Dr. Adams charmed his audience with his masterly address, while Prot. Albert C. Knudson, of Boston University, carried all before him in his strong address on "The Reasonableness of Orthodoxy." It was a feast royal, worth traveling miles to enjoy.

Dr. Adams emphasized the need for imperial thinking, and that will not come excepting as we muse, as we retire within ourselves. Today as of old it is true that "My people doth not consider." As he mused on a sermon on prayer, Edward Everett Hale, Jr., found the Christ—all things else disappeared and He stood there revealed to him. That we may think imperially we need to get near to nature, to God in worship, to the Bible, and to have a clean and upright life; even as man muses by the open fire-place, we need an open field, an open Sunday, an open Bible and an open life. While we muse and think we shall bring to incarnation the things we dream.

This was Professor Knudson's first public appearance since his election to his present position in the School of Theology of Boston University, and he was warmly welcomed. There was a universal call for the publication of his masterly address. He said, in part:

An iron-clad orthodoxy that resists doctrinal change of every kind is a serious religious evil. It means intellectual and spiritual stagnation. The Christian religion has no sympathy with it. What Christianity wants is life. What it asks for the Bible is not superstitious veneration, but intelligent appreciation. What it asks for its creeds is not blind assent, but living appropriation. It welcomes, therefore, any change that makes the sacred pages tingle with new life and that causes Christian doctrines to pulsate with the energy of a new conviction. But what we have most to fear in this country is not a rigid conservatism, but a radical liberalism. Young people especially are in danger of being led astray at this point. Liberalism is plausible, and seems at first sight to be possessed of superior reasonableness, but this plausibility is superficial and vanishes on profounder reflection.

For one thing, liberalism rests upon an imperfect insight into the conditions of knowledge. It gives up or eviscerates such vital religious doctrines as the incarnation and atonement and the belief in miracles, because of the supposed demands of the intellect. But in so doing it fails to see that feeling and willing, not mere thinking, are the chief conditions of knowledge in the religious realm. To oppose the head to the heart and then sacrifice the heart to the head is a superficial procedure. In the next place, the difference between liberalism and orthodoxy is primarily a matter of life, not of doctrine. It is true here as elsewhere that life is deeper than belief; belief is the product of life. Orthodoxy stands for religious earnestness, and liberalism, relatively speaking, for religious indifference. This fact lies at the basis of their doctrinal differences. It also has an important bearing on the question of the truth of the two systems. For "there is more truth in earnestness than in indifference."

Finally, it should be borne in mind that the body of truth handed down from the past is more important than the new truth discovered in the present. The proper attitude toward the past is, therefore, one of sympathy and reverence. And not only that, but a violent break with the past is certain to deprive any institution of a large degree of its efficiency. It is in part for that reason that liberalism has been largely afflicted with spiritual paralysis. The

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idea that liberalism better represents the teaching of Jesus than orthodoxy is devoid of any historical basis. Its attempt to reconstruct a religion of Jesus, essentially different from the Christianity of the early church, is a fatuous undertaking.

### With the Juniors

The early hours of Friday morning were given over to the Juniors, the service being in charge of Mrs. Emma Bates Harvey, of East Boston, who has been very successful as Junior League superintendent. An interesting address was delivered by Rev. George F. Kengott, of Lowell, Mass., president of the International Junior and Intermediate Christian Endeavor Union. His address was replete with helpful suggestions along the lines of religious nurture.

Dr. Kengott was followed by Mrs. Annie E. Smiley, of Springfield, Mass., who spoke on "The Religious Life of a Boy." Mrs. Smiley showed the great opportunity of the Junior League, as the child in the League is then at a formative period. Giving suggestions as to helping a boy to begin a religious life, she said: "1. Show him that religion is something that is worth while to him. 2. Put yourself in the boy's place, and do not expect too much of him. 3. Do not try to make the way too easy, but appeal to the hero-worship spirit of the boy."

Rev. A. E. Legg, of Providence, R. I., who has done excellent work as second vice president, had charge of the conference on World wide Evangelism. This conference brought out some of the best thoughts of the convention. Rev. J. O. Randall, of Attleboro, Mass., who for years has been an efficient Epworth League worker, gave an excellent address on "Business Life," in which he pleaded earnestly for a Christianity that will enter the business life, lead the young Christian to play the man in this most attractive sphere. "There is a call," he said, "for business men who can carry on business successfully, without violating all Christian principles six days in the week and trying to get over the scandal by Sunday devotions."

Judge R. C. Parker, of Westfield, Mass., gave a brief but very helpful address on the monthly missionary meeting, in which he showed the possibilities for making the meeting interesting and profitable instead of dry and juiceless, as it sometimes is.

Rev. William F. Warren, dean of Boston University School of Theology, then gave one of his illuminating addresses on the foreigner in America, using for a subject, "Euxine Christianity and the League." As the address is to be published in the League page of ZION'S HERALD at some near date, sufficient will it be to say that it was crowded with interesting facts concerning the foreigner on these shores, and could not but inspire love and consideration on the part of Americans for those from across the water.

In a very few words, Miss Martha B. Hixson, of New York, secretary of Sunday-school missionary work, demonstrated how to teach missions objectively.

### An Evening of Inspiration

The visit of Rev. Edwin M. Randall, D. D., general secretary of the League, was one the influence of which was most beneficial. In a heart to heart talk he spoke to the assembled young people on the work which they are called upon to do for the church. "Fellow Workers with Christ," might have been the subject, for it was his theme, and in earnest, Christlike words, he urged the young people to individual work for individuals. It was a most tender address and touched to tears many in the audience.

He was followed by Rev. W. I. Haven, D. D., of New York, who continued the

same line of thought, in an address on the "Attractiveness of Christ," showing how Christ drew to Himself those to whom He was presented. Coming as he did prepared to speak on another theme, Dr. Haven changed his subject at the last minute that he might not detract from the effects of Dr. Randall's excellent address. The result was an evening of inspiration and of consecration to the highest and noblest things. Dr. Randall left the Weirs with the best wishes of all in his great work, and with expressed gratitude for the words he brought them.

### Mercy and Help

Rev. J. M. Frost, of St. Johnsbury, Vt., who has been at the head of the Mercy and Help work so efficiently, presided at this Conference, held Saturday morning. Rev. E. J. Helme, of Boston, gave a splendid address on "Temperance." He laid down as propositions: 1. No League or church has a right to exist in a community where illegal liquor selling is going on without making itself a nuisance to the recreant officers and the panderers to crime. 2. If the League or church find drinking people will not come to them let them go to the drinkers. 3. It will do the church no harm to provide the unfortunate comfortable places and companionship. These propositions Dr. Helme illustrated by instances taken from his own work in Boston.

Mr. Theodore A. Hildreth, corresponding secretary of the New England Deaconess Association, in well-chosen words presented the deaconess work and showed the amount of good that was being accomplished by this important branch of church activity.

Rev. B. C. Wentworth, presiding elder of Portland District, Maine, spoke on "Good Citizenship," in words forceful and to the point. In no uncertain terms he denounced evil and aroused to the best citizenship and its noblest ideals the young people of Methodism.

### In Business Session

President Geo. H. Spencer called the business meeting of the League to order at eleven o'clock, with a large number in attendance. The reports presented by president, secretary and treasurer showed an encouraging condition of things.

Mr. Spencer's administration has been a successful one and came to an end with one of the best conventions held in years. One of the features of this administration, novel but successful in so far as it was tried, was the appointment of a field secretary, which office was filled by Mr. W. B. Oliver, of Boston. Mr. Oliver traveled extensively, as is shown by his report, and his work was of such an order that it was voted to continue the office when the funds needed for that purpose have been secured.

Among the departments of work which have been especially active was that of the Junior League. In her report Mrs. Harvey showed that there are in this district, outside of Troy Conference, 478 Junior Leagues, with a membership of 20,000, an increase since the last report of 85 Leagues and 5,000 members. During this time \$160 have been raised, \$100 of which was used in



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work in Italy, where six new Junior Leagues have been started.

The following officers were elected for the ensuing term: President, Rev. C. L. Leonard, D. D., Pittsfield, Mass.; first vice-president, Rev. E. S. Tasker, Tilton, N. H.; second vice-president, Rev. A. E. Legg, Providence, R. I.; third vice-president, Mr. C. S. Andrews, Barre, Vt.; fourth vice president, Miss Margaret A. Nichols, Boston; secretary and editor, Rev. G. F. Durgin, Cambridge, Mass.; treasurer, Dean K. Webster, Lawrence, Mass.; auditor, Frank M. Strout, Portland, Me.

Saturday evening, Rev. Franklin Hamilton, Ph. D., of Boston, delivered his magnificent lecture on "The Land of the Mikado," before an audience that was charmed with the lecture and the views presented.

#### Sunday Services

The Sunday services were largely attended, opening with holy communion at 9 o'clock in charge of Rev. M. S. Kaufman, Ph. D., of Norwich, Conn., assisted by Rev. G. M. Curl, presiding elder of Concord District, and several others. At 10:30 Bishop Goodsell preached one of his powerful sermons, using for a text 1 Cor. 13:11, contrasting childlikeness with childishness, and exhorting all to the practice of the noblest childlike virtues. Bishop Mallalieu conducted a very helpful praise and testimony service at 4 o'clock, and at 7, Rev. E. M. Taylor, D. D., field secretary of the Missionary Society, delivered an address on the missionary movement that stirred his audience to the demands and possibilities of the cause. His theme was "The Missionary Outlook," in which he showed that America was yet to become the great missionary propagandist of the world. Rev. Geo. H. Spencer, who presided so admirably through all the meetings, closed the day with appropriate remarks and earnest prayer. Thus came to an end the crowning day of the convention, while the convention itself closed on the following morning with a watch service. It was a great convention in its suggestiveness, its attendance and its helpfulness.

#### Ripples by the Lake

— Gen. George H. Adams, the acting governor, who gave such an eloquent welcome to the State, comes of an old Methodist family, and is himself devoted in his interests to that church in the town of Plymouth.

— The morning watch, in charge of Rev. Edwin S. Tasker, was one of the most helpful features of the convention. It was well attended each day.

— The missionary exhibit in charge of Miss Alice Kimball, of New York, was the largest ever seen in this part of the country. Miss Kimball was courteous, obliging, and very helpful to all.

— Amos Betts had a good supply of books from the depository. He made friends and sold books.

— Hon. Frank Plumley is an example of the Christian politician. He is prominent in politics and teaches a Sunday-school class. Why not? He was accompanied at the convention by his son-in-law, Rev. Homer A. Flint, Ph. D., of Pittsburg, Pa.

— "The curse of many camp-meetings," said Dr. Perrin, "is that there are too many ministers loafing around. Put them at work."

— It was the part of wisdom that left each afternoon of the convention open for strolls and excursions. And what excursions on the lake, too!

— Miss Sarah Peckover, of Lawrence, Mass., sang beautifully at the Thursday evening service.

— One of the most efficient servants of the League is Dean K. Webster, of Lawrence, Mass., who succeeds himself as treasurer.

— The League is fortunate indeed in its new

president. Dr. Leonard is a strong man to step into the succession of strong men.

— It was a pleasure for the convention to hear and meet Rev. Dr. Adams, the man who was identified with the conversion of Edward Everett Hale, Jr. A man of brains and of real greatness, he is modest and brotherly, and withal impresses one as a person who can bring things to pass. And he does.

— Many expressions of regret were heard that Rev. Frank J. McConnell, of New York, had been obliged to cancel his engagement on account of the serious illness of his daughter.

— The committees of the convention were: Credentials, Rev. R. J. Chrystie, Newport, Vt.; Rev. John L. Cairns, Hillsboro Bridge, N. H.; Miss Alice Hurlburt, Gales Ferry, Conn.; Resolutions, Rev. A. E. Monger, Somersworth, N. H.; Rev. O. B. Wells, Franklin, Vt.; Miss Mae Daisy MacBrayne, Lowell, Mass.; Miss Ethel Cheney, North Berwick, Me.; T. S. Broadbent, Pawtucket, R. I.; Nominations, Judge R. C. Parker, Westfield, Mass.; E. M. Wheeler, Providence, R. I.; Rev. E. C. E. Dorion, Plymouth, N. H.; Miss Kathrina Harvey, St. Johnsbury, Vt.; Rev. F. W. Adams, Schenectady, N. Y.; W. H. Brayton, Newton Centre, Mass.

— Yeoman work toward the raising of funds for the convention was done by Rev. E. C. Strout, of Concord, the excellent president of the New Hampshire Conference League.

— Secretary Oliver is to be highly commended for the work he did in preparing the program of the convention. It is no secret that he was responsible for a great deal of it.

— President Spencer retires from the office which he has held for two years with the satisfaction that his convention was the largest and best held in years.

— Special appreciative mention should be made of the soprano solos by Miss Peckover and Mrs. Maine, and of the contralto solos of Miss Stanley.

— The Clafin Quartet rendered faithful service at numerous sessions of the convention. The boys greatly enjoyed an excursion Saturday on the lake by the mail steamer.

E. C. E. D.

## PRAYER-MEETING TOPIC

### How the Church Can Help the World

Sunday, July 29

REV. MATTHIAS S. KAUFMAN, D. D.

#### DAILY BIBLE READINGS

July 23. Our relation to it. Matt. 15: 13-16.  
July 24. Our qualification. Luke 11: 34-36;  
1 John 1: 5-7.  
July 25. The means. Rom. 12: 21; Rev. 12: 11.  
July 26. The method. Matt. 13: 33.  
July 27. Helping by good example. Titus 2: 7.  
July 28. The end. Jer. 31: 34.  
July 29. Topic - How the church can help the world. Col. 4: 5-16.

"At evening to myself I say,  
Soul, where hast thou gleaned today?"

The church is made up of individual members. It and they are in the world but not of it. Another spirit has possession. It is the very spirit of helpfulness. What higher joy and keener satisfaction can thrill through the soul of an alive church member than the consciousness of having done a deed that lifts even a small part of this world a little nearer to God. We may not be large harvesters but we can all be gleaners, gathering some stalks of wheat for the true garner. Since the church is an aggregate of personalities the littles of each will constitute the total results of all.

#### Methods

1. Throwing aside old errors that hinder and burden. As barnacles will gather on ship hulls and rubbish in the rooms of our best homes, so errors and faults are likely to creep into the most conscientious lives. We need occasionally to examine our hearts and habits that from them may be cleaned away all that keep us from efficient work.

2. The adoption of well-trying and approved methods. Old ways of helping forward good causes sometimes lose their efficiency. They

may have worked admirably once, but for various reasons they have worn out. New conditions have rendered them obsolete.

3. Even old opinions must be given up when clearer light brings in new convictions. This requires courage very often, courage such as the great Gladstone had when he found a better way in which to serve humanity. Though his nearest friends and the heavy weight of public expression were bitterly opposed to him he dared maintain the right.

4. By "redeeming the time." Much is lost in the assumption that we haven't time to undertake work for the Master. Bianconi, the introducer of the car system into Ireland, wishing to explain to some visitors how he contrived to make so much out of his establishment, said to one of his guests: "How much time have you?" "Just five minutes and my engagement is very pressing." "And your car is where?" "At the back door." Quickly Bianconi rang a bell and ordered his servant to have the driver bring it to the front door, adding: "that will save one minute and afford full time for the explanation." This making the most of the minutes was one secret of Bianconi's success. John Wesley was a veritable miser in the use of precious moments. It is this partly that enabled him to accomplish so much more than other men.

#### Qualifications

1. A sense of the world's need. It is lying in the wicked one and is perishing. Its awful state without yielding to Christ can scarcely be overstated.

2. A willingness to endure the privations and bear the burdens that are indispensable to telling service.

3. A heartfelt compassion for people such as so profoundly moved the soul of Christ. Nothing is more needed than this. Not only for lovely sinners, whose many pleasing qualities attract us, but for the repulsive and wicked and low. The most abject specimens of humanity are loved by successful slum workers, loved with a warm winsome cordiality.

4. Catch the spirit of the scholarly and pure-souled ex-president of Boston University - Dr. Warren - who has taken upon his large heart the foreign population of our land. Read his pamphlet on "Reinforcements from the Orient," and learn a very practical way in which the church and the individual Christian can help the world. Prayers will help.

"Prayers of love like raindrops fall,  
Tears of pity are cooling dew.  
And dear to the heart of our Lord are all  
Who suffer like Him in the good they do."

#### Appeal

Shall we not all as true Epworthians be more eager to help all who need us? Shall we not purpose to make the world feel more keenly that our lives are hid with Christ in God and that we bring His power to bear upon the people that are lost?

"The martial shout prolong  
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## THE CONFERENCES

### EAST MAINE CONFERENCE

#### Bucksport District

**Ministerial Associations.**—An interesting and enthusiastic session of the Bucksport District Ministerial Association (Western Division) was held at the Methodist Episcopal Church, Penobscot, June 18 and 19. The weather was all that could be desired. The people furnished royal entertainment. The services were largely attended by the public. Presiding Elder Horace B. Haskell presided. Strong and helpful Gospel sermons were preached by Revs. J. W. Price, of Bucksport, A. C. Luce, of Castine, and C. N. Garland, of Hampden. The following topics were discussed: "The Preacher and Men," "Is There a Demand for and Should There Be a Revision of Our Articles of Religion?" "Every Minister his own Evangelist," and "Aggressive Evangelism." Rev. J. C. Gavin, of the Baptist Church, read a carefully prepared paper on the topic: "God in His World." Rev. R. M. Wilkins, of the New England Southern Conference, was present and participated in the discussions. The service on Tuesday evening was a successful one. The church was well filled. Rev. C. N. Garland preached, and Rev. J. W. Price followed him with words of exhortation. Four persons expressed a desire to lead a new life. Much praise is due the pastor of the church, Rev. C. H. Bryant, for his kindly welcome and careful consideration of those who attended the Association.

The Bucksport District Ministerial Association (Eastern Division) held its June meeting in the Methodist Episcopal Church at Alexander, June 25 and 26. The opening sermon was delivered on Monday evening by Rev. H. A. Sherman, of Eastport, from Eph. 4: 8. On Tuesday morning Rev. H. A. Sherman presented the subject: "The Ministerial Association: How to Get the Most out of It," in a brief address, and an interesting discussion followed. The subject: "Does the Church of Today Express the Mind of Christ?" was presented by Rev. J. F. Thurston, of Edmunds. The discussion which followed was brief, but pointed. Rev. Horace B. Haskell, presiding elder, preached to the afternoon audience from the text: 2 Tim. 1: 12: "I know whom I have believed." Rev. C. E. Bromley, of Lubec, presented a paper upon the subject: "The Kind of Preaching Demanded by the Times." Rev. W. L. Bradeen, of Alexander, addressed the audience upon the same subject. On Tuesday evening the sermon was preached by Rev. C. E. Bromley, from Matt. 16: 24. Though the ministerial attendance was small, large and interested congregations were present, especially at the afternoon and evening services. The October meeting will be held at Franklin, and the Committee on Program consists of Rev. Harry Lee, Rev. S. M. Bowles, the secretary (Rev. C. E. Bromley), and the presiding elder *ex officio*.

**The Rural Problem.**—We are learning of some of the questions involved in this problem. The first, depopulation, is unanswerable. Many towns within the limits of Bucksport District have a constantly-decreasing population. Other States and the nation seem to need Maine brains and hearts, and Maine men are going where they think the prospects for material success are better. Many of the children of our best stock have gone. We do not feel like holding them if they wish to go. Our loss is usually somebody's gain. The second, indifference, is, or ought to be, answerable. The people of other lands who take up farms are unacquainted with and uninterested in many of our institutions, especially the Protestant denominations. We believe a little tact and wisdom and Christ-likeness may win some of these. Many of the children of the old native stock are indifferent to the church, also. This is not easily understood when we remember the able and pious men of God who laid the foundations, but we believe the same characteristics that may win the family of foreign birth may win these, as well. The little remnant who remain faithful to the church remember better days. They desire the Gospel as of old. They cannot support a preacher, although many are willing to

sacrifice in order that the church may minister to the community in spiritual things. What is to be done? How can we solve the problem? Oh, how I wish some man who has been blessed with a little more of this world's goods than some of us who are trying to solve the problem would trust the presiding elder of Bucksport District to spend \$1,000 a year of his money just as he sees fit. The remnant would have the Gospel preached unto them, the indifferent might be reached and blessed, and the new element among us won to love and support our American institutions. But the man who is great enough to see this need is great enough to see other needs nearer to himself, perhaps, and so poor old Eastern Maine must continue to give to others and at the same time meet her own problems and solve them if she can.

**Machias.**—We are very fortunate in securing Rev. F. M. Pickles, D. D., of Cambridge, to supply this very important charge until September. Our church feels somewhat discouraged because of the outgoing of many families connected with us to other places, but we believe this charge has a future, and we expect much in the line of preparation for better days under the leadership of Dr. Pickles.

**Eddington.**—This little church decided that it would have a pastor all its own this year, and Rev. D. M. Angell was sent to serve it. The people are pleased with the choice of the Conference, and say they could not make a better choice themselves. This weak society has as good courage and as great faith as the presiding elder ever witnessed, for plans are made to repair the old church at an expenditure of over \$1,000. Somebody must help this heroic little band. It would be hard to find a worthier people to help.

**Winterport.**—Rev. W. A. Luce and his wife were given a cordial welcome to this charge. The church gave them a public reception, and in this way brought them in touch with most of the people at the very beginning of their pastorate. The different departments of church life are in good condition. Especially would we commend the busy, bright, and well-managed Sunday-school to the imitation of some others. We found a fine class of people out at Ellingwoods Corner.

**Hampden.**—Rev. C. N. Garland is one of the studious men of the Conference. He does double work, for he manages his charge successfully and attends the University of Maine. The church likes him so well that again this year it increased his salary \$25. The trustees are to build new horse sheds. The Ladies' Aid plan to paint the parsonage and help the trustees make some necessary repairs on the same. I do not know what we would do were it not for the women of our churches.

**Brewer.**—This city just across the bridge from Bangor is building up quite fast. We have a magnificent church, but a heavy debt. The people have in Rev. H. G. McGlaulin the man they want. The salary has been increased \$200 over last year. Mr. McGlaulin is president of the Bucksport District Epworth League. The convention is to be held at the East Machias campground the Friday and Saturday preceding camp meeting. Camp-meeting begins Aug. 27. I want all the pastors and Leagues on the district to take an interest in this convention. It is to be a great convention. Help to make it greater by your presence.

**Northport.**—I found Rev. G. G. Winslow somewhat anxious over his wife's illness. He was not feeling very well, and so I conducted the quarterly conference and preaching service alone. Here I met Mr. Moffatt, one of our local preachers, who for some years was in the active ranks, and the man I followed as pastor to South Thomaston. H. B. H.

#### Rockland District

**Clinton.**—Rev. J. B. Aldrich is pleasantly situated on this charge. The year has opened well, and gives promise of success. Children's Day was observed on June 24, with special sermon in the morning and concert in the evening.

**East Boothbay.**—Rev. A. J. Lockhart and family continue to enjoy the esteem of the people of this village by the sea. At the quarterly conference recently held the reports given indicate a good interest in church work. Children's Day was fittingly observed. Summers visitors here are of the church going kind, so that a

marked increase in attendance at the services is noted during July and August. The poem read by Mr. Lockhart at the annual meeting of the Preachers' Wives' Association at Vinalhaven, has been printed and a copy sent to each parsonage home in the Conference. "The Preacher's Wife" is a gem!—that applies to the poem and also to the original of the same.

**Dresden.**—This charge had a change of pastors this spring, but it was all in the family, as Rev. B. D. Hanscom was appointed to take up the work where his brother, Rev. W. A. Hanscom, had left it, the latter being assigned to assist his father at Bar Harbor. A public reception was given to the pastor and family at the Mills and also at South Dresden. A genuine "donation" was enjoyed recently. This included a barrel of flour, forty pounds of sugar, a half cord of wood, etc., etc. Attendance at the services is good, salary paid to date, prospects bright. Rev. J. T. Morelen in Christian fellowship and wise counsel is a great blessing to the young preacher in charge.

**North Vassalboro.**—The Waterville Sentinel gives an extended account of the reception tendered to Rev. R. A. Colpitts and family upon their return for another year on this charge. Four hundred people gathered in the Opera House, which had been beautifully decorated for the occasion, this being the only building in town large enough for such a gathering. It was a splendid success. The work of the charge continues to prosper. Extensive repairs and improvements are being made, which include steel ceiling and walls, new carpet and new pews. Subscriptions for the repairs are encouraging. One young lady was recently received on probation. A new Sunday-school has been organized at an out appointment at East Vassalboro. With his many cares on this charge, Mr. Colpitts finds it impossible to properly attend to the work at China and Palermo.

**Boothbay Harbor.**—Rockland District does not seem to be famous for long pastorates, as there are but two men now serving for the fourth year, and Rev. J. H. Gray is one of the two. Of course other pastorates have covered a longer period. Boothbay Harbor is to be congratulated that it has at last gotten over the three years' limit which unavoidable conditions seemed to have decreed for the charge. The welcome to Mr. and Mrs. Gray was emphasized when nearly half a hundred people took possession of the parsonage and held its occupants captive until some things had been said and done. A silver ice pitcher, damask table linen and a bouquet of beautiful flowers were presented to the pastor and wife. Subscriptions covering all church expenses for the year are in hand and the pastor is paid to date. Mrs. Gray has been obliged to go to the Deaconess Hospital in Boston, for surgical treatment. Her improvement is satisfactory at the time of this writing. May the Lord grant a speedy recovery to perfect health!

**Nobleboro Campground.**—The mass convention of Sunday schools of Knox, Lincoln, and Sagadahoc Counties will be held on Aug. 23, at the campground. The annual camp meeting will extend over a longer period than ever before. It will begin on Saturday, Aug. 25, and continue until Monday, Sept. 3. The new presiding elder hopes to make this a meeting of interest, power and profit. He will depend largely upon the preachers of the district to assist in making the services successful. It is believed that although some of the preachers cannot conscientiously endorse Sunday camp meetings where most of the attendants go by train, none will refrain from urging their people to attend during the week. There is a positive conviction on the part of many that a greater interest and enthusiasm would be created if the ministers had an official representation on the board of trustees.

**District Association.**—The June meeting of the Rockland District Association was held at Damariscotta, June 25-27. The weather was all that could be desired for such a gathering. Twenty-one preachers were present—Revs. D. B. Phelan, C. A. Plumer, C. H. Jonhonnott, J. H. Gray, B. D. Hanscom, R. A. Colpitts, C. F. Butterfield, James Nixon, L. L. Harris, S. A. Prince, J. M. Tranmer, A. J. Lockhart, C. F. Smith, A. P. Thompson, S. O. Young, W. H. Powlesland, J. H. Lidstone, J. N. Atwood, H. W. Collins, C. H. Beebe, A. E. Morris. A few of the brethren had well-written essays. Some

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men gave well worn excuses for not writing. Why not turn over a new leaf and everybody write on the subject assigned? The discussions were mostly profitable, sometimes spicy, and always brotherly. The preaching was a feature of the gathering. Each sermon was of a high order, evangelistic in tone and artistic in style; in fact, just the kind to appeal to head and heart. Pastor Johonnett and his people were admirable hosts. The June meeting was a splendid success. The October meeting will be at North Vassalboro.

**Sheepscot Circuit.**—A cordial welcome awaited Rev. S. O. Young and wife on their return from Conference. The year opens with promise of a spiritual harvest. When pastor and people are led by the Holy Spirit, such results are sure to come. New horse sheds are to be built at West Aina, and a new tower and bell at South New-castle will add to sight and sound. There are splendid examples of consecrated Christians on each part of this circuit.

**Round Pond Circuit.**—Rev. H. W. Collins has found "a patient people, willing to follow consecrated leadership and overlook many defects, if need be." Women's Aid Societies are well organized and doing good work at Round Pond and Bristol Mills. At the latter place Children's Day was appropriately observed. The Fourth was celebrated at Round Pond by having an entertainment and ice cream sale at the church. Profits, \$12. West Bristol people appreciate having preaching again. The Sunday-school will be reorganized here at once.

**Woolwich.**—Rev. S. A. Prince continues to serve this charge with profit and pleasure to all concerned. Special attention was given to the Cradle Roll on Children's Day. Of the 85 little ones enrolled, 17 were promoted into the regular school. Of course such an exercise brought out the parents and friends. The first quarterly conference was held at the home of Mr. Ames at Day's Ferry, on July 4. It had rained and rained hard, but a dozen officials met the presiding elder. Reports indicated class-meeting well-attended, good Sunday-school, interest and size of congregation very good. After the business session a social time was enjoyed by all. These reports of receptions and refreshments for the new presiding elder, read like the stories that are "continued in our next"—appointment. No doubt, head and stomach are equal to all the sweets presented. After all, is there any thing to compare with real Christian brotherliness?

**Thomaston.**—The individual communion glasses recently purchased by the Junior League, are much appreciated by the communicants of this church. A choir of about a dozen young people has been organized and drilled by Mrs. Levi Seavey. They sang for the first time on July 8, and the congregation was well pleased. The annual Sunday-school picnic was held at Oakland, on July 6, in connection with the convention of Knox Circuit Epworth League. A beautiful day, representative company, splendid place to go. Under direction of the Ladies' Aid Society, the "Chorus of Nations" is to be given in Watts Hall, July 27. The annual camping out trip of our boys' club—"The Coming Men of America"—begins July 16, and continues two weeks. We camp this year at Hathorn's Point, Cushing. There will be one large mess tent and five smaller ones to sleep in. The club has a membership of more than forty boys.

A. E. MORRIS.

## VERMONT CONFERENCE

### St. Johnsbury District

**East Burke.**—The work appeared to be going well on this charge under the care of Rev. D. G. Guest, who finished out the last Conference year from some time in the autumn. At the first quarterly conference active measures were begun toward shingling and painting the church edifice. A flourishing Junior League was reported, under the superintendency of Miss Janet Guest, sister of the pastor.

**Lyndon.**—A very pleasant social affair on this charge was the celebration of the 25th anniversary of the marriage of Mr. and Mrs. H. P. Bradley, prominent members of our church, and valued helpers in various departments of church work, Mr. Bradley being superintendent of the Sunday school, steward and financial

agent, besides filling other offices. The family residence is some distance out from the village, but a large number of their fellow-members of the church, besides other friends, gathered at the home, some spending the afternoon, others arriving early in the evening. Tangible tokens of the esteem and good-will of the visiting friends were left, and the occasion was one to draw more closely the bonds of Christian fellowship.

**Lyndonville.**—The estimate for pastor's salary was increased \$50 at the first quarterly conference. That is good as far as it goes; the trouble is, that if Mr. Shaw were to be governed very much by financial considerations, it would not go far enough to keep him long, with so many other charges interestedly watching his work. The increase of salary is 12½ per cent., while the membership increased 100 per cent. last year. One class of 19 probationers has been received to full membership this year, and the interesting fact was reported that of those taken on probation at the same time with these, not one has been lost; a few remain to be received later from the same list, for various reasons, but all are coming on all right. The pastor attributes this remarkable showing largely to the systematic course of Bible study that has been pursued by the class, under direction of the pastor. This charge and Lyndon voted a month's vacation to Rev. Wm. Shaw, by whom both are served, and who has well earned all the rest that he will get in the time named.

**Barre.**—All departments of work are going well, according to the reports presented at the quarterly conference. Sixteen probationers

had been received to full membership. The committee appointed last winter to see about a church building for North Barre was continued. A vacation of three Sundays was voted to Rev. R. F. Lowe, and appreciation of his work was shown by an increase of \$100 on his salary, making \$1,100 besides the parsonage.

**Bloomfield.**—The people of this charge seem well pleased to have the parsonage occupied again, and appreciate the musical ability of pastor and wife. A small advance was made in the estimate. Rev. F. W. Blackburn is in charge of our work here, coming to us from New York.

**Lunenburg.**—The morning spent at this point was rainy, besides which a Children's Day concert was being held at the Congregational Church, naturally drawing away some; notwithstanding this the writer was greeted by a goodly congregation, comparing favorably with those which assemble in some of our larger places. The old fashioned love feast was observed. Rev. C. W. Kelley holds services regularly at three different points on the charge on the Sabbath, besides superintending the Junior League. He is again superintendent of schools for the town, and altogether seems to be illustrating the "strenuous life" pretty well. The Lunenburg church edifice shows traces of the passage of the electric fluid in many places, in fact in almost all parts of the building. It will be remembered that a bolt struck the church during the storm of June 10, just after choir and children had left, having completed a rehearsal for the Children's Day concert. It was estimated that \$100

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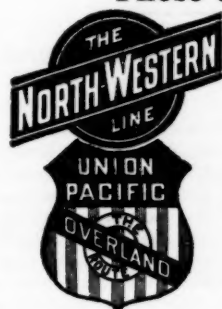
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would repair the actual damage, so far as it could be done.

**Concord and Victory.**—Another has been received on probation in addition to the large number received during the winter and early spring. Encouraged by the work done last year, including the addition of nearly 60 to the membership, a new roof on the church building and a new heating plant, committees were raised with a view to still further repairs, which, if carried out, will quite transform the interior. The pastor, Rev. A. B. Enright, was assigned to the work of securing necessary funds.

**Westfield and Troy.**—Rev. I. A. Ranney is serving this charge for the second year. He is still boarding and rooming at Troy, but the parsonage at Westfield had just been vacated at the time of the quarterly conference, and an opinion seemed to be prevalent that instead of renting it again the pastor would manage by some plan to occupy it himself in the near future. There is plenty of work to be done in this vicinity, but there appears little enthusiasm, and not much response to encourage the workers.

**Lowell.**—Declaring that he had put too much into the work of this charge to leave it without completing some things on which he had started, Rev. J. H. Wallace returned to this point for another year, without which it is difficult to see how the work could have been supplied. The outlook, however, on the occasion of the first quarterly conference, was much more encouraging than at any time last year. The estimate was increased \$75, and almost the entire amount needed to pay the salary was reported pledged.

**Island Pond.**—The continued popularity of Rev. C. D. Lance was shown by an addition of \$50 to the estimate. Considerable repairs and improvements have been made at the parsonage since Conference by the Ladies' Aid Society. With much of the field yet to be canvassed \$300 in the bank, and \$350 additional pledged for improvements on the church, seems to assure quite a transformation in the near future. Now the managers of the enterprise want a contractor to undertake the work. Who is looking for a job? F. W. L.

#### Montpelier District

**Union Village.**—Rev. E. M. Rollins is the new preacher, and by his manifestation of Christian spirit has established himself in the confidence of the people of his double parish. He had the misfortune to lose a valuable horse soon after his arrival in the parish. It was thought the horse ate some poison which had been left in the barn for rats.

**North Thetford.**—We were saddened to learn of the sudden death of Mr. F. G. Thickett, for many years a steward in our church and always interested in our work. He attended the preaching service in the afternoon, and expired suddenly just before time for the evening service. He will be greatly missed by our people. Rev. A. A. Estabrook is still farming, and seems somewhat improved in health.

**Bradford.**—A large conference greeted us. The work is moving off well under Rev. J. A. Dixon and his wife. New song books have been purchased for the social services, and Mrs. Dixon has taken the Junior League in charge. A familiar figure was missed from the conference in the person of Mr. Celley, who has been passing through a very serious illness, but was reported as improving. We hope he may be

spared yet a long time to assist in our work, for such as he are needed.

**Wardsboro.**—Here Rev. H. A. Jones holds the fort. The conference was convened in the forenoon, and the work was under way and a good interest manifest. The parsonage has been greatly improved with paint and paper, as has also been the case at the church vestry. The money, to the amount of nearly \$30, has all been provided.

**Thetford Centre.**—The conference met in the office of Judge Gleason, a loyal supporter of our work. The work here and at *West Fairlee* is in prosperous condition. The parsonage has been painted outside, and in its white and green looks well. This is one of the most attractive homes on the district, and the wonder is our people were so long in getting such a home for the minister. Sunday found the elder still on the circuit, enjoying five services, preaching twice to the parishioners of his old-time days when he was pastor in charge, clerk in the store, assistant postmaster, and general utility man of the place. W. M. N.

### N. E. SOUTHERN CONFERENCE

#### Providence District

**Providence, Trinity Union.**—A very pretty home wedding occurred Monday evening, June 18, at the residence of Mr. and Mrs. John Wesley Cornell, when their son, Frederic Arnold Cornell, was united in marriage with Miss Mattie Martha Hathaway, of Boston. The ceremony was performed by Rev. J. Francis Cooper, in the presence of a large number of relatives and friends. The presents were numerous, among them a beautiful picture, "Fete Day in Venice," from the official board of Trinity Union Church, of which the groom's father has long been a member. Mr. Cornell's business is in Boston, and the young couple will reside in Dorchester.

### NEW ENGLAND CONFERENCE

#### Boston District

**East Dedham.**—Mrs. George F. Washburn, of Dedham, gave by request, on a recent Sunday evening, in the Methodist Episcopal Church, an extremely interesting address on the topic, "Observations in the Earthquake Country." The house was well filled, and the listeners highly appreciative. She gave a clearly enunciated and lucid sketch of the missions of Southern California, and also of her visit to the ruined city of San Francisco, and the effect upon the mind and nerve of the close range observer of that appalling devastation. Her description of the Grand Canyon of the Colorado, in Arizona, visited on the outward journey, was graphic and edifying. By special invitation, Mrs. Washburn repeated this address in the Congregational Church in Dedham, speaking for more than an hour to an equally appreciative audience. Mr. and Mrs. Washburn are spending the summer at their home, Winaden Hall, High Street, Dedham, where they are entertaining Mrs. Cornelius H. Van Ness and her niece, Miss Helen, of New York city. Mr. Van Ness was one of the pioneers in the railroad business of the United States, and was a partner of Cornelius Vanderbilt.

**Allston.**—The Epworth League of this church is bringing things to pass here. The open air gospel service has been so largely attended that it has seemed wise to provide for greater permanency. The League, working with the pastor, J. Frank Chase, has bought a large gospel tent and secured the loan of a very fine lot of land on the corner of Tremont St., Nonantum Avenue and Oak Square. Here the tent will be raised and the first service held in it Sunday, July 22, at 5.30. Dr. Galbraith, who heartily approves of the new movement, will preach there at the first service next Sunday evening. Oak Square, which promises to be the next field for Methodism in Boston, is a centre of Brighton situated near the Newton line. It is fast developing into a fine residential district. The Epworth League of the Allston Church is to be congratulated on its far-sightedness and energy, which may add a new church to the Boston District. Bromfield Street Church has furnished the seats needed from her old supply. The Estey Organ Company has supplied the organ. The pastor will be happy if the work he has done in leading the League to aggressive

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New designs of China and Glass Sorbets.

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work should result in the founding of a new church.

**Boston, Egleston Square.**—Last Wednesday night, Rev. C. P. Pledger, of Egleston Square Church, was delightfully surprised by a large number of his friends, who assembled at the church and brought him from the parsonage, and presented to him a fine gold watch with an appropriate charm. The work at this church has been greatly revived since Conference. Twice the number are in attendance. All old bills are paid and money in the treasury. A large chorus of forty voices, cottage prayer-meetings, numerous conversions, and a spirit of revival, are indicative of the prosperity there found. The church and parsonage have been painted, and the plans are perfected for a great tent meeting, which begins July 18. Mr.

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Albert Arbuckle, of Pittsburg, will conduct the singing, and Mr. D. L. Smith will assist the pastor in the services.

#### Cambridge District

**Charlestown, Trinity.**—Dr. O. S. Baketel occupied the pulpit Sunday morning, June 17, and presented the cause of the Sunday School Union. Under the able leadership of Superintendent Andrew Walls, the Sunday-school is doing well. The large Bible class of the pastor has been well sustained in attendance and interest. The three class-meetings of the church and the Wesley Brotherhood have had an average attendance of over 55 during the last three months. The Epworth League has for its efficient president, Arthur Macy, and its gatherings are seasons of special encouragement. The Friday evening prayer meeting is an occasion for rejoicing, because of the presence of so many men, as well as women, and the singing, under the direction of Chorister Gammons, is highly appreciated. With a membership of over 300, church property free from indebtedness, and a blessed revival spirit prevailing, old Trinity represents a type of Methodism that has brought things to pass in New England in other days. The pastor, Rev. A. M. Osgood, has nearly completed the first pastoral visitation, and finds a very hopeful spirit prevailing.

**Waltham, Immanuel.**—Expensive and important improvements are being made on this church, and the work will not be completed until sometime in September. The main auditorium will be decorated and frescoed, while the choir gallery will be rearranged and the seating capacity increased. Class-rooms and the ladies' parlor will be newly decorated, and in the basement a Sunday-school room will be fitted up. New granolithic steps will be laid at the entrance, and the whole exterior of the building will be painted.

**Hudson.**—The *Boston Globe* recently published the following: "Rev. J. W. Stephan, of the Methodist Church, is waging war upon the local liquor dealers, who, he claims, are doing business in an unlawful manner. He was recently an interested spectator at a trial arising from a disgraceful row in a saloon, and as a result of the trial he started a personal investigation to determine the extent of the violations seemingly being made. The trial brought out information that liquor was served to intoxicated people and to minors, and the investigations, Rev. Mr. Stephan says, proved that not only was the law broken in these respects, but the saloons were kept open after hours. Rev. Mr. Stephan intends to fight the saloons until the law is obeyed."

#### Lynn District

**Beverly.**—The new pastor, Rev. L. W. Adams, and family have been heartily welcomed. The reception given by the church was of the very choicest nature. The vestries were beautified by flowers, rugs and furniture. The attendance was large. The city clergymen were present and brought fraternal greetings. Mrs. Adams was presented a beautiful bouquet of cut flowers. Ice cream and cake were served to all present. The Ladies' Aid had beautified the parsonage with new carpets and furniture, also a new gas range. The audiences on Sunday are large. The Sunday-school has made a gain of 38 during the quarter. At each monthly communion service additions have been made to the church by letter or on probation. Epworth League day was observed all day. Special sermon by the pastor in the morning and a fine concert in the evening. Children's Day was also observed. A collection of \$50 was recently taken for the San Francisco sufferers, and one of \$58 for the Anti-Saloon League. New families are coming to the church each week. The Ladies' Aid have rented the Reading building at the grove for the season. The pastor will be at home all summer looking after each and all of the services of this happy, united and growing church.

G. F. D.

#### A Week of Memorable Services

ALTHOUGH we have so frequently heard that "there is nothing new under the sun" that most of us accept the proverb as true, it has once more been demonstrated that ideas may come to certain localities with a freshness that is

akin to novelty. During the week June 17-24, the First Church of Stamford, Conn., was opened for a program that attracted notice throughout the town, and filled the auditorium at every service. At the close of the meetings, a townsman, who had been a constant attendant, named it "The Stamford Summer School of Inspiration."

Dr. J. E. Adams, the presiding elder of the District, opened the week's services on Sunday morning with a sermon, strong and suggestive, on the familiar text: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." In the evening, the pastor, Rev. Bertrand M. Tipple, preached the baccalaureate sermon to the graduating class of the Stamford high school. Upon the platform were the mayor and city officials, the superintendent of public schools and board of education. In front of the pulpit sat the graduating class and teachers. Mr. Tipple preached on "Wasted Effort," finding as his text, "Therefore was the name of it called Babel." The sermon was an inspiration to spend one's life on the things that count, laboring to attain the ideal.

On Monday evening, Dr. S. Parkes Cadman brought a powerful and ever-welcome message from the text: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." His subject was: "The Bequest of the Ascended Christ."

On Tuesday evening Dr. Newell Dwight Hillis spoke on "Oliver Cromwell and the Rise of the Common People." For over an hour the speaker carried his hearers back to the seventeenth century, when the great middle class was unknown, and made them to feel and know something of the agonies that this stalwart hero endured in giving birth to this new rank of English people. In many minds that evening was Oliver Cromwell crowned as one of the immortals.

Dr. Frank Mason North, of New York, was on the program for Wednesday evening. His mission was to interest these near-by neighbors in the uplifting of the masses of the unchurched in the metropolis. Because Dr. North is devoting his entire time and thought to this work, he spoke from wide experience and awakened deep interest.

On Thursday evening, Miss Elsie Grant Symonds, of the Bureau of Social Service of New York City, told by pictured story on canvas and by word what this organization is doing to better the condition of the workingman and his family in this country.

Saturday evening was planned as a special treat for music lovers. Mr. Leopold Stokowski, choirmaster and organist of Saint Bartholomew's, New York city, very kindly gave a benefit recital for the Stamford Day Nursery. Never has the grand memorial organ spoken in sweeter whispers or enchanted with more thrilling melody than under the fingers of this artist.

Sunday was a great missionary day. Bishop W. F. Oldham, of India, preached at the morning and evening services, and captivated his audience from the outset. In the morning he presented a most comprehensive outline of the great forward movement in India, and gave the reasons which to his mind account for the remarkable success of the gospel in this land. In the evening he described the comparatively new field of work in the Philippines. That the Bishop accomplished permanent results was shown when the pledges for the Conference collection were assorted at the close of the day. Many names appeared which had never before been on the list of mission subscribers, and again old names were written under enlarged subscriptions.

We complete the week's record with a word about the mass meeting held at four o'clock. Dr. Booker T. Washington was the attraction, and after every available

foot of space had been taken, many went home disappointed that they were unable to get within hearing distance of the speaker. His theme was "The Solving of the Race Problem." The address was racy, quaint, and strongly argumentative, in that Dr. Washington gave living examples of what Tuskegee has done for his people. Narrow prejudice must give way under the force of such a character, made noble by a great work.

Thus is the fact again demonstrated that the multitude will always gather to listen when a program of real merit is provided for them.

The new location of Jones, McDuffee & Stratton, near Washington and Summer Streets, has made it so accessible that its ten floors make it a busy scene at certain hours of the day. Novelties from the foreign potteries and glass factories may now be seen on the second (glass), third and fourth (china and bric-a-brac) floors.

## CHURCH REGISTER

### HERALD CALENDAR

Yarmouth Camp-meeting,	July 29-Aug. 6
Allen Camp-meeting, Strong, Me.,	Aug. 10-20
Richmond, Maine, Camp-meeting,	Aug. 10-20
Weirs Camp-meeting Weirs, N. H.,	Aug. 13-18
Empire Grove Camp-meeting at East Poland, Me.,	Aug. 16-27
Claremont Junction Camp-meeting,	Aug. 13-26
Northport Wesleyan Grove Camp-meeting,	Aug. 20-25
Sterling Camp-meeting and Epworth League Assembly,	Aug. 20-26
Foxcroft Camp-meeting,	Aug. 20-26
Martha's Vineyard Camp-meeting,	Aug. 20-26
Willimantic Camp-meeting,	Aug. 20-27
Nobleboro Camp-meeting,	Aug. 26-Sept. 2
Laurel Park Camp-meeting,	Aug. 26-Sept. 3
Hedding Camp-meeting, Hedding, N. H.,	Aug. 27-Sept. 1
Ithiel Falls, Johnson, Vt.,	Aug. 24-Sept. 3
Asbury Grove Camp-meeting,	Aug. 27-Sept. 3
Groveton Camp-meeting,	Aug. 28-Sept. 3

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**SUPPLY** A member of a New England Conference, expecting to be in Boston during August, desires to do supply work during that month, either for one Sunday or more. "G. D." care of ZION'S HERALD.

**SUPPLY** The Rev. A. C. Saxman of the School of Theology, 72 Mt. Vernon St., Boston, is open for supply work during July and August.



## OBITUARIES

"Over the stars there is rest,"  
Sang the angels;  
"Over the stars there is rest;"  
Music all glorious,  
Souls all victorious,  
"Come, 'tis the Master's request,"  
Sang the angels;  
"Come to the land of the blest."  
  
"Nay!" sang earth's voices  
Of love and of friendship,  
"Listen not! Tarry and stay."  
Earth has its treasures;  
Life has its pleasures;  
Why must thou lay them away?  
Still the angels  
Beckoned her soul far away.  
  
Ah! But heaven's music grew  
Clearer and dearer,  
Brightness ineffable shone;  
Earth's colors faded;  
Life's pleasures faded;  
Bravely she set forth alone  
On a journey  
That led to a court and a throne.  
  
"There we shall meet her,"  
So sing the angels;  
"Meet her when life shall be o'er."  
Sweeter and fairer;  
Brighter and rarer;  
"At home on that beautiful shore,"  
Sing the angels;  
To lose her — ah, no! — nevermore.

— MRS. E. A. HAWKINS.

Providence, R. I.

Quimby. — Mrs. Lydia (Johnson) Quimby, wife of Mr. Francis L. Quimby, was born in West Unity, N. H., Jan. 8, 1825, and died in Claremont, N. H., May 21, 1906.

Mrs. Quimby was thoroughly converted in childhood, and grew to young womanhood as a faithful member of the Society of Friends. She was married, in 1849, to Francis L. Quimby, of the same town. Mr. Quimby, while an earnest Christian, was not a Friend, and as the marriage was therefore "out of the meeting," the service could not be performed at the bride's home. However, the marriage service was performed in Claremont by Mr. Quimby's uncle, Rev. Silas E. Quimby, then pastor of the Methodist Episcopal Church at that place. Mr. and Mrs. Quimby began their married life on the home place in West Unity, where they resided fifty years, and where five children were born to them. Soon after her marriage Mrs. Quimby joined the Methodist Episcopal Church in Unity, of which her husband was a member, and for fifty years the church and community, as well as the home, were blessed and helped by her devoted service. While her hands were busy with the care and training of the children, she was never too busy to lend a helping hand to any about her who were in trouble. Like her Master, whom she loved to serve, she was constantly going about doing good.

On the occasion of their fiftieth anniversary Mr. and Mrs. Quimby were given a delightful day by their children and grandchildren, into whose numbers up to that time death had not entered. Soon after the anniversary Mr. and Mrs. Quimby moved to Claremont, making their home next to their only daughter, Mrs. John Howe. At this time they joined the Claremont Church by certificate of membership, and of this church the deceased was a faithful member till the last. No one was more regular in attendance, and no one a more interested and sympathetic hearer. To the great joy of this worthy couple, and as the result of the mother's holy example and teaching, supplemented by the influence of the father, they saw all their children, in childhood, accept Christ and unite with the church, and the next to the youngest son, Herbert, a preacher of the Gospel of Jesus Christ, a faithful and successful member of the New Hampshire Conference. The first break in the family for over fifty-six years came in the death of the oldest son, Irving, Nov. 13, 1905.

On Thursday afternoon, May 10, after attending a Home Missionary Society meeting at

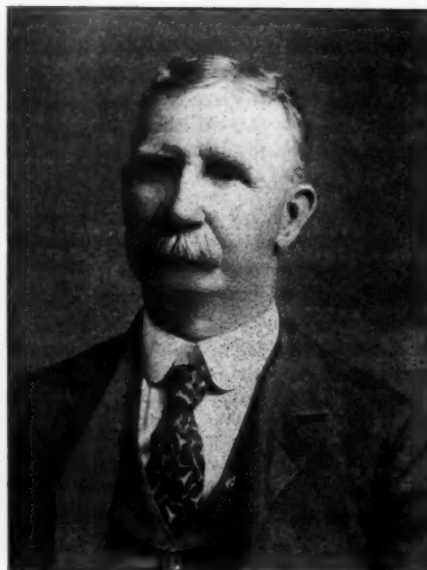
the home of her daughter, Mrs. Quimby was stricken with a severe shock, from which she never fully rallied. Absent ones were hurriedly sent for, and were soon at her bedside. During spells of consciousness she quoted often from God's Word, and such hymns as, "Oh, sing to me of heaven when I am called to die," etc. Almost her last words were: "Come, O my Jesus, come quickly!" The end came on Monday morning, May 21, with her loved ones around her.

Prayers were offered at the home, Wednesday afternoon, and the funeral service was held at the Methodist Church, Rev. C. C. Garland, pastor, officiating. The beautiful poem written by the late Frederic Lawrence Knowles was read at the close of the service: "This body is my house; it is not I."

Mrs. Quimby leaves, to miss her loving counsel and Christian example, her husband; one daughter, Mrs. John Howe; four sons — George E. and E. A., of Claremont; Lewis J., of Clinton, Mass.; and Rev. H. J., of West Derry; and one sister, Mrs. E. J. Bailey. C. C. GARLAND.

Wark. — A frightful accident in Newton Centre at a building where he was at work, caused the mangled body of William Wark, one of the most loved men of Baker Memorial Church, Dorchester, to be carried to the Newton Cottage Hospital, on Monday afternoon, July 2. All that medical skill could do was done, but he died there the following Friday evening at 7 o'clock.

Mr. Wark was converted when nearly thirty years old, through the agency of the Y. M. C. A.



THE LATE WILLIAM WARK

and a Mr. Jones, at Portland, Me., and so genuine was the work that he started out at once to win souls to the Lord; and many a man has profound cause to thank God that he ever met him. He joined Pine St. Church, and afterwards transferred his membership to St. John's, South Boston, where he was very successful in helping others to the better life. Seventeen years ago he moved to Dorchester and identified himself with Baker Memorial Church. Here he was a tower of strength. Rev. F. N. Upham, with prophetic insight, made him a class leader; and for ten years "Brother Wark's class" has been the synonym for spiritual enthusiasm. He allowed nothing to interfere with the stated services of the church. His regularity and punctuality were an inspiration. On the Sunday morning before the accident he led the morning prayers and was present at both the morning and evening services. He was a religious optimist; his faith was of that luminous variety that "lighteth every one that cometh into the house." He was an earnest Bible student, and knew how to delve for its treasures. That he did not search in vain, his testimonies clearly gave evidence. Although he suffered mortal agony, his death, as was to be expected, was triumphant. He spoke often of the mansions of which the Saviour spoke, and among his last words were, "I am coming." He was accustomed to speak of his salvation with such assurance that his words compelled conviction, and "being dead he yet speaketh."

Mr. Wark was fifty-seven years old last No-

vember. A widow and five children mourn his loss, and a whole church is bowed in sorrow.

He was buried from the church on Sunday afternoon, July 8. The pastor was assisted by Rev. Dr. Galbraith in the service. The church was crowded to the doors by sincere mourners. Such a floral display is rarely seen at the funeral of a working man; but all felt that each blossom and each sprig of green was an eloquent token of the love in which this good man was held. A. P. S.

Holbrook. — Minnie M. Martin was born May 3, 1865, in Rochester, Vt. She gave her heart to the Saviour while very young. She was united in marriage, April 9, 1882, with Edson E. Holbrook, of Stratford, N. H., a younger brother of the late Moses Holbrook, Esq., of Malden, Mass. They made their home within the limits of the Bethel Lympas charge, Vermont Conference, where the young wife gave herself with much fidelity to the work of home and church, being baptized and received into membership by Rev. S. K. Hastings. She lived a particularly devoted Christian life, and was an active member of the choir and worker in the Sunday school as long as her health would permit. She battled heroically against consumption during all her later years, unwilling to leave husband and children until the imperative call should come. It was her unspeakable happiness to live until all of her three children had devoted their lives definitely to Jesus and His service by union with their parents' church. Realizing that she must soon cease to give them counsel, she called them one by one about her an hour or two before her death, and gave to each a most impressive parting blessing. Her holy life is an invaluable legacy.

Mrs. Holbrook identified herself with all helpful forces in the community. She was the first president of Bethel branch, International Sunshine Society, and was widely known by correspondence with members of that organization. This high souled and gifted daughter of the King entered her mansion Oct. 2, 1905. The writer (her pastor four years) attended the funeral and spoke from Rev. 7: 14: "These are they," etc.

The children are: Florence M., wife of Clyde C. Washburn, Lawrence G. Holbrook, and Henry E. Holbrook.

J. WESLEY MILLER.

Lathrop. — Mrs. Elizabeth S. Lathrop died at Dover, N. H., Dec. 7, 1905, at the advanced age of 87 years, 11 months, and 27 days.

Mrs. Lathrop came of good stock. She was born in Barrington, N. H. Her paternal ancestors for three generations were graduates of Yale College. Her father was a New Hampshire clergyman, her grandfather a Boston merchant, whose property adjoined the Granary burial ground, the resting place of his remains. Her great grandfather was Major General Joshua Babcock, M. D., judge of Rhode Island's highest court and co-founder of Brown University. She was first married to Rev. S. S. Mathews, of the New Hampshire Conference, March 27, 1838. He died in 1847, leaving her with five little children dependent upon her. With heroic spirit and by hard toil she maintained her family for several years. Her children by this first marriage are: W. S. B. Mathews, Mus. Doc., of Chicago; Rev. Dr.

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S. S. Mathews, of Connecticut; Mrs. W. A. Burnap, of Iowa; the late Lieut. John W. Mathews, who at the age of seventeen enlisted as a private in the Civil War, and died in 1866; and the late Mrs. Dr. Pray, of Dover. Several grandchildren survive her, among whom are some who have become eminent in their vocations.

Feb. 23, 1853, fifty-two years ago, she was married to Dr. M. C. Lathrop, who for many years has been one of the leading physicians of Dover, N. H. For many years Mrs. Lathrop was a member of St. John's Church, Dover, and was very active in its work during her younger days. In many ways she impressed her friends as a remarkable woman. She possessed unusual physical vitality, maintaining her strength to a great age and performing feats that would discourage many a younger person. She was remarkable for her intellectual keenness. Her mind was bright and active to within a few days of her death, having an interest in all the important events of the day. She proved herself a devoted mother, alive to all the interests of her gifted children, ready to make sacrifices for their welfare, and proving herself one of the important elements in their successes. She was a mother of whom they were justly proud. She possessed an indomitable will, which carried her through many trials and hardships, in earlier life, that would have daunted less brave hearts than hers. As a Christian she was strong and true and high-minded, with great faith in God and a love for righteousness. Her life was forever ennobled by the heroic work she did during the Civil War in connection with the Sanitary Commission. She was intimately associated with Mrs. Mary A. Livermore in her efforts in behalf of the needy boys in blue, and proved herself a worthy and efficient helper to that noted woman. The last years of her life were made comfortable and happy by the untiring devotion and care of her faithful husband, Dr. Moses C. Lathrop.

The funeral services were held at her home on St. John St., Dover, Monday, Dec. 11, 1905, and were conducted by her pastor, Rev. E. S. Tasker, assisted by Rev. Edwin A. Blake, D. D., of Boston, a nephew of Mrs. Lathrop.

E. S. T.

Clark. — The funeral of Merry E. Clark, who died, June 21, 1906, took place, Sunday, June 24, at 130 P. M., at her home in South Berwick, Me., and was attended by a large number of neighbors, friends and relatives. The service was conducted by Rev. Weston P. Holman, pastor of the Methodist Episcopal Church, of which Mrs. Clark has been a member, with her devoted husband, Frank B. Clark, since 1881, Mrs. Clark joining by certificate from the church at Berwick, where she was converted in her early married life. Mrs. Clark was the daughter of John and Elizabeth Boynton, of Somersworth, N. H., where she was born Oct. 16, 1855. Of her folks only one sister survives — Mrs. Carrie F. Eastman.

This is not the first link to be broken in this beautiful family. God has seen fit to take to Himself two of their children — a son, Everett H., aged twelve years, and an infant daughter.

Twenty-three years ago last November, Mrs. Clark sustained a severe fall, which so injured the spine and shocked the whole nervous system that afterward she never had a sound night's rest. Two years ago she underwent a critical operation at Hay's Hospital, Dover, N. H. She was there four weeks, and, it being the time of year when the flowers were in bloom, her husband went to see her every night, taking roses, with comforting words, to cheer her. Mrs. Clark rallied from this operation so that she was able to perform a part of her household duties; and her many friends hoped that the cure would prove permanent. But in the latter part of the winter she commenced to fail again, only to rally a little by days, until her good "heavenly angel" came and took her "above the stars" where "there is rest" — as she said while nearing the end.

A faithful wife and sainted mother has passed to her reward, whose dignified, Christian bearing at all times honored the Master whom she served, and left an impress for good

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on her home and upon all who came under her influence and teaching. Quiet in manner, gentle, tender-hearted, yet strong and true, her life was a benediction and her memory a precious legacy.

She leaves, to mourn their loss (which is her gain), a faithful husband and five children, four of whom are boys, and all men and woman grown. One son and the only daughter are married. Much sympathy is felt for the husband, sons, and daughter, from whom the wife and mother has gone forever out.

Interment was at Berwick Evergreen Cemetery in the family lot.

WESTON P. HOLMAN.

Spalding. — Rev. Benjamin Pendell Spalding, son of Noah and Phebe (Pendell) Spalding, died at the home of his son, Hon. B. F. Spalding, in Fargo, North Dakota, Feb. 7, 1906.

He was a descendant, in the seventh generation, of Edward Spalding, who came from England to Jamestown, Va., in 1619 and in 1630 settled in Massachusetts. Mr. Spalding was born in Craftsbury, Vt., Oct. 13, 1829. He joined the Vermont Conference in 1858, and preached in Vermont and New Hampshire most of the time until 1882, when he came to North Dakota to make his home with his children. Some of his appointments were: Westfield and Troy, West Norwich, Corinth, Waits River and Orange, Randolph and Walpole, Vt., and North Grantham and Cornish, N. H. At North Grantham he served two terms of three years each.

March 3, 1853, he was united in marriage with Ann Folsom, daughter of Rev. Moses and Polly (Greene) Folsom. She died Oct. 11, 1862. Afterward he married Mrs. Sally Bean Poole, who died in 1878. Four children survive him — all living earnest, useful lives: Burleigh F. Spalding, of Fargo, N. D.; Mrs. Lizzie L., wife of Charles H. Hobart, of Trull Co., N. D.; Miss Phebe Estelle Spalding, of Claremont, Cal., and John N. Spalding, of Salt Lake City, Utah.

Mr. Spalding was a Christian gentleman, strong, manly, true, with the highest sense of honor. He had been in feeble health during recent years, but retained his mental clearness and vigor. While no longer preaching, he was continually witnessing to the Christ he had so long loved and served. He is deeply missed in the First Methodist Episcopal Church of Fargo, where his presence was a benediction. Mr. Spalding had been a subscriber to ZION'S HERALD since about 1850.

The funeral services were conducted by his pastor, and the burial was at Fargo.

HERBERT G. LEONARD.

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## Editorial

Continued from page 905

that occupy this land, and his prophecy is received with general approval. Why is Bishop Hamilton censured and Mr. Burbank commended?

## BRIEFLETS

A very excellent report of our splendid Fifth Biennial Epworth League Convention occupies three pages of this issue.

The will of John Crowle, a well-known merchant of London, gives \$1,250,000 for the promotion of temperance in England under the direction of the Wesleyan Methodist Conference, conditioned on the church raising a like sum within five years.

The dormitory which has been added to the equipment of Evanston Academy is to be called "Hatfield House," in honor of Dr. Robert M. Hatfield, whose devotion to Evanston University is recognized in the name given to the edifice.

The Presbyterian administers a tender rebuke to one of its ministers who has "a nose for heresy." Our excellent contemporary should greatly rejoice if it can point to only one such. The "woods are full of them" in our denomination, and they are following the "nose" as the supreme business of the religious life.

When a storm is coming on, the eagle soars up to some pinnacle of the mountains, and perches there high above the lightning and the clouds. Even so the human soul has the power of soaring above its troubles and sitting in the sunlight of the peace of God.

Some of the most effective as well as striking disclosures of truth are made in the form of paradoxes. The farther apart things seem to lie—things that sustain a really vital connection—the more impressive is their real relation, disclosed in some truth that binds them together. We recognize the fact that many a time the subtlest truth is expressed in the associating of apparent opposites; and we grasp that truth the more firmly, and apply it the more intimately, because it is brought home to us through a paradox.

Ex Senator W. D. Washburn is quoted as saying:

"All the time I was in Congress we were fighting for a pure food law, and we jiggled along and would never have had the legislation had not the President gotten on their backs with a club. He may have been intemperate, but a man who is genuine is apt to get indignant and explode at an outrage. I like him the better for it."

Well said, Mr. Washburn. Colossal wrongs will never be overcome by honeyed words nor expedient methods, nor even by tact, however wisely exercised. Righteous indignation and a tremendous explosion are often necessary to remove entrenched evils.

There is a certain openness of life which comes with the summer months. The faces of many people become bronzed by exposure to balmy airs, an unwonted tone of health comes to numerous half-hypochondriac individuals, a new spring appears in the step, and the whole nature of the man becomes at once more simple, sympathetic, buoyant, and elastic. The explanation is that the cramping process of the restricted winter months has given

way to the expansive experiences of summer outings, visitings, or conferences. The outlook upon life has become broader, and the inspiration is more free and vital. This is true in the mental and temperamental sphere; it should be true also of the activities of the spiritual life. Let your soul expand in the genial, gracious airs of summer! Be glad that it has been said of God, "Thou hast made summer and winter!" Both seasons are necessary to full and various soul growth.

Prof. Adolf Harnack has issued a commentary on Luke in which he maintains the authenticity of Luke's authorship, both of the Gospel and of the Acts of the Apostles. He calls the theories of those who contend to the contrary "soap-bubble" arguments.

Among notable announcements made at the recent Commencement at Allegheny College were gifts aggregating \$100,000—\$50,000 from Mrs. Sarah B. Cochran, of Dawson, Pa., to build a college commons for the young men, \$25,000 from Mr. John F. Eberhart, of Chicago, toward the endowment of a professor's chair, and \$25,000 from Andrew Carnegie toward endowment for the library.

The coming to Harvard of forty Chinese youth, under the care of Dr. Charles Tenney, some of whom will remain there permanently, the others being distributed in the autumn among other American educational institutions, is an event of very considerable, and we trust of prophetic, importance. Heretofore Chinese students have studied in Japan. If the tide can be turned towards our educational institutions, the effect upon the Chinese youth and indirectly upon China when they return home will be very considerable and helpful.

The Wesleyan of Halifax, Nova Scotia, says: "Some years ago Dr. W. F. Warren published 'Paradise Retound,' in which he claimed that the Garden of Eden was in the vicinity of the North Pole; and now Prof. Ludwig Heller, of Heidelberg University, is out with the doctrine that man and every other mammal originated in the far Arctic regions, when these began to cool, and spread south through Europe."

It is said that the Torrey Alexander meetings at Ottawa have been very successful. At a men's meeting there were about 7,000 men present, when Dr. Torrey delivered a strong address on "Heroes and Cowards." About 200 men, including many of the volunteers from Rockliffe camp, declared for Christ, and boldly came forward and gave Dr. Torrey their right hand in confession of their acceptance of the Saviour. Among this number was Ali Allan, the prize fighter.

Rev. J. A. Day writes from Weston, and we are so much pleased with what he sends that we place it in our editorial columns: "The Weston Chapter of the Epworth League, with only about a dozen members, and a much less number to help work, entertained on Wednesday, July 11, thirty-nine poor children from South Boston in charge of three deaconesses, and on Thursday, the next day, thirty-two more from a Home on Tyler Street, under the care of two deaconesses. This was made possible only by the generous help of our whole village. We not only gave them eleven cans of milk, but all the food they could hold, and sent some home with them and paid \$7 on car fares. Why do not some of your larger Leagues do better? Why not?"

## A WORTHY VETERAN

REV. F. K. STRATTON, D. D.

IN the quiet village of Goshen, five miles from Newport, N. H., a peculiarly interesting servant of the Lord is enjoying the twilight of a very sunny life. He is now in his eighty-eighth year, and totally blind; but a visit to his cozy home, which the writer enjoyed on a recent Sunday afternoon, is full of interest to one who enjoys the recital of pleasant reminiscence, the overflowing vivacity of a soul fired with a Pauline devotion to his Master, and a victorious faith which overcomes all disabilities.

As years multiplied and superannuation became a necessity, Rev. Josiah Hooper did not come down from the "watchman's" station and enter the life of a recluse; but has constantly kept his place as a vigorous "lookout" for Zion's welfare. He does not claim that he has any "new conception" of the Bible doctrines, or that he has attempted a "restatement" of vital truths which the fathers proclaimed as essential to salvation; but in spite of the mist and darkness that has extinguished his physical vision, there has come to his soul a keenness, a clearness of spiritual vision which serves to keep him in touch with the interests of the church and the salvation of the lost in a remarkable manner. Mr. Hooper has kept up his pulpit ministrations as opportunities have offered, and still is hopeful to be able to point men to the Christ, his all-glorious Saviour.

Later on, some one will at his funeral quote the thrilling stanza:

"Servant of God, well done!  
Thy furious warfare's past;  
The battle's fought, the victory won,  
And thou art crowned at last."

But that time is not yet.

With his precious wife, who is still, as she has ever been in the past, a "help-mate" indeed, he finds the darkness often turned into day, as she reads the Old Book, and church news, and seeks to keep them both abreast of the times.

May this champion of Jesus Christ still have a large place in the thought and hearts of his brethren, until he shall reach the hour of his translation. And then may his mantle fall upon some young Elisha who will fully represent him in carrying the banner of the cross at the head of the column of God's marching host.

North Newport, N. H.

## Unmistakable Drift

From Interior.

NEXT year the theological seminary at Andover, Mass., will celebrate its centennial, provided it survives this twelvemonth. Although possessed of nearly a million dollars' endowment besides its buildings, it has only fourteen students to employ its six or eight instructors. A committee is now engaged in correspondence with the authorities of Harvard Divinity School concerning a consolidation of the two institutions. Our latest reports from Harvard showed that school to have six more students than Andover. As Andover was organized and endowed to support Congregational Orthodoxy as against Harvard's Unitarian trend, the present aspect seems a good deal like a defeat and a surrender upon the part of the former. The only compensatory feature of the case is that Harvard has returned somewhat toward the historic Trinitarian position, while Andover has drifted away.